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THE NEW ERA

in home and school

FREUD, JUNG AND ADLER : THEIR RELEVANCE TO THE TEACHER'S LIFE AND WORK

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The Friend of God is

And God said unto Satan Behold All that he hath is in thy Power

3
Fallen from Heaven



The Sons & the Daughters were eating & drinking Wine in their
eldest Brothers house & behold there came a great wind from the Wilderness
& smote upon the four faces of the house & it fell upon the young Men & they are Dead

1131
1131

THE NEW ERA

IN HOME AND SCHOOL

Freud, Jung and Adler :

Their Relevance to the Teacher's Life and Work

Ben Morris

THIS number of *The New Era* has been prepared in the belief that the great streams of discovery stemming from the work of Freud, Jung and Adler are of fundamental importance to teachers who are looking for ways of teaching which will liberate the creative powers latent within themselves and their pupils. The articles have all been specially written with this in mind. They are not expositions of the personal doctrines of these pioneers—for these doctrines have been modified, elaborated and developed over the years since the pioneer work was done—but are attempts to show some of the ways in which the general systems of ideas associated with these men's names are relevant to the lives of teachers and their pupils.

For convenience, we may refer to the work of these pioneers as 'depth psychology'.¹ This term may help us to remember that we shall be discussing what are essentially unconscious mental processes. This does not mean that we believe that the rest of psychology is either wrong or entirely irrelevant for teachers. On the contrary we believe that psychology is a many-sided enterprise and that every approach has its own particular contribution to make. Nor do we believe that depth psychology has by any means solved all the problems with which it deals, nor that by itself, in any of its forms, it offers a solution to all of life's problems and mysteries. But we do hope to show that it can add a vitally important dimension to our understanding of our common human nature.

Such attempts are not, of course, novel and the major discoveries of depth psychology are not recent events. This year (1956) we are celebrating

the centenary of Freud's birth; last year Jung was eighty years old and Adler died in 1937 at the age of sixty-seven. Jointly the work of these men has already profoundly affected the intellectual climate of the world in which we live and the general development of educational thought and practice in the twentieth century bears many marks of their influence. In *A Hundred Years of Psychology* Flugel declared that Freud's was the major influence which turned psychologists away from an almost exclusive attention to the conscious intellect. Historically, Freud has indisputable priority, but while he also profoundly influenced both Jung and Adler, many pioneer teachers have found direct inspiration in the distinctive views of these two latter thinkers. It is necessary to look at the work of all three, sympathetically and yet critically, without prejudice or favour, to discover what the general movement associated with their names has already done and may yet do for education. For the revolution in education which the discoveries of depth psychology imply has only begun. Development and discovery continue and we have viewed our joint task in this number of *The New Era* as an attempt at a fresh stock-taking.

Is there some special point in doing this just now? We think there is. There is perhaps reason enough in the fact that mankind is now facing the possibility of extinction by its own hand. Even if the final holocaust is averted and even if the crippling effects on civilized life of the actualities of the cold war, and the fears of a hot one, are to some extent relieved in the immediate future, we will still be faced in the world and within each country with a chaos of values. We are often fiercely critical of those whose personal beliefs differ from ours and as a civilization we are also deeply uncertain of the basis of many of the beliefs we ourselves hold. Moreover, we belong

¹ Sometimes the term 'dynamic' psychology is used, but strictly this term covers the whole psychology of motivation, and includes for example, instinct, learning, social and physiological theories as well as those dealing mainly with unconscious 'mental' processes. It is therefore better to use the special term 'depth psychology' for this latter group.

to a generation which has witnessed destruction and cruelty on a scale which far exceeds anything in recorded human history. Can educators stand by and declare that this is none of their business, that there is no hope that by wiser and better education they can help to diminish the threat of disaster and minimize human suffering and intolerance? There can be little doubt that teachers everywhere not only acknowledge their share of responsibility for the making of a better world, but are eager for any knowledge that can help them to discharge it. And, quite apart from planetary disaster and widespread misery, there are many to-day who feel that their own education and the kind of life they lead has made them into one-sided and unsatisfied people. How many of us are really at peace with ourselves, how many of us have the inner freedom to be creative in our jobs (and teaching is one of the most potentially creative jobs in the world), and how many of us habitually experience real joy in life, learning and teaching? Is it not possible that world disasters and the more personal frustrations and discontents are subtly connected; and that if we understood ourselves and our children better we would stand a better chance of surviving as a species and of living fully satisfying lives as individuals?

It is the joint conviction of the group which has produced this number of *The New Era* that the knowledge represented by the main stream of depth psychology is the kind of knowledge we need to help us to understand and modify the fundamental factors in our natures which lead to violence, cruelty and despair. And by the same token it is this same kind of knowledge which can unlock the door to a greater capacity for love, co-operation, creativeness and joy. We think that such a main stream of thought and discovery exists in spite of the, at first sight, apparently divergent directions taken by its three main tributaries. These articles are the result of many hours of joint discussion—discussion which has been marked throughout by tolerance and the spirit of enquiry, and has resulted in a degree of mutual illumination which has been a delight and inspiration to all of us. It is plain to us, at any rate, that developments within each contributing stream show that these have far more in common and are fundamentally much less divergent than is generally supposed. Not that we are unaware of or deny the importance of the

divergencies between them, nor that such differences are as yet in sight of being removed. But the extent of the agreement we have found among ourselves in our discussions has emboldened us to try to show once again the relevance of these streams of discovery for education in a way which will stress their communality as well as the unique contribution of each.

There is a further reason why such an enterprise seems appropriate just now. There appears to be at present something of a reaction against depth psychology and all it stands for in relation to human welfare. This is certainly noticeable in educational circles. The emergence of psychologists and psychiatrists as butts for popular humour and the prevalence of such tags as 'let your mind alone' are also symptoms of it. While recognizing this growth of hostility against the kind of self-knowledge for which depth psychology stands, it is important to recognize the fear and anxiety about self-knowledge which underlie the hostility—and in making such a statement we are making direct use of one of the basic concepts of depth psychology itself. In part this anxiety is well founded; in part it is not. It is well founded because self-knowledge cannot be painlessly acquired and always entails the renunciation of some cherished beliefs and practices. It is to be expected that it will always be resisted—such resistance is in fact predicted by depth psychology itself. The anxiety about depth psychology gives rise also to extreme distortions and misrepresentations of what it is and what it is seeking to do. These caricatures in turn lead to completely unfounded beliefs and to the further increase of hostility towards all attempts to uncover the real springs of human actions. It seems important to attempt to deal with this hostility in a way which can strengthen the forces making for enlightenment. There are a number of ways of doing this. One and by far the best is simply to show what depth psychology can contribute to education and to eschew polemical argument altogether. This, our three authors have set out to do. My own contribution is intended to set the stage for them and afterwards to try to draw such general inferences for educational thought and practice as may seem to be justified by what they have said.

As a preliminary, I should like to draw attention to one or two common and persistent misunderstandings. For example, it is often asserted

that a psychology of unconscious processes must necessarily undermine morality and is fundamentally destructive of spiritual values. Again it is urged that depth psychology in all its forms is the agent of irrationality, and that by stressing the rôle of feeling and desire in life, it dethrones reason and turns it into a mere servant of the passions. It is also claimed that the theories of depth psychology are inherently deterministic and that if true they destroy the basis of human free-will and personal responsibility. Many social theorists also charge depth psychology with being one more 'idealistic error', a new opium of the people, designed to distract the attention of the masses from their economic hardships and political servitude, by offering them 'salvation' on a purely psychological basis. I have drawn attention here to these common charges not in the hope of successfully rebutting them, for that would be an extremely long and intricate task, but merely to state that in my view they do in fact, each and all, rest upon fallacies. There is, however, one misunderstanding which I feel it is necessary to try to remove. Depth psychology is not, as is so often stated, primarily concerned with the abnormal. Each of the main streams attempts to set up a general theory of human behaviour. Certainly it is true that these developments originated from the study of neuroses and psychoses and attempts to cure them, and an understanding of mental illness is a vitally important part of each of them. Moreover, a society which shunned its mentally sick or attempted to deny the fundamental connection between the normal and the abnormal, or tried to ignore the subtle forms of malaise which haunt the highest cultural achievements, could never be a healthy society. But, as each of our present authors seeks to show, the main point of depth psychology for teachers is the promise it gives of an enhancement and enrichment of life through a more enlightened education. As has been well said, it enables man to bring his reason to bear upon his own irrationality.

THE COMMON GROUND

There are many ways in which the similarities (and differences) of our three streams of discovery may be stated. What seems to me most relevant for our present purpose is a statement of the common ground which we share in our approach to the problems of human nature and education.

This basic common ground may, I think, be summed up in the following five points.

1. *The emotional basis of action*

All forms of dynamic psychology stress the fundamental importance of striving and feeling in human behaviour. Depth psychology in particular regards 'emotion', denoting both quality of feeling and impulse to action, as the basis of all human behaviour. It is for the same reason that all modern theories of education stress 'interest' as the single most powerful factor in learning. An idea, a situation or a person do not by themselves move us to action, but the feelings and desires behind the idea or associated with the situation or person may do so. 'Emotion' is, after all, simply 'that which moves us'. Depth psychology is here in agreement with the philosopher, Whitehead, when he states that 'The basis of experience is emotional'. Desire, not reason, is the mainspring of human action. But reason may be our guide. Its function is to help us to discriminate in ourselves, in one another and in the world, what is good, beautiful and true from what is not. And the ultimate function of all education is to unite reason and desire within us, by persuading us to love and seek that which reason approves.

2. *The fundamental importance of unconscious processes*

Depth psychology is distinguished from all other forms of psychology, including other forms of dynamic psychology, by the stress it lays on the importance of unconscious thought and feeling. The conscious operations of our minds are but a small fraction of the whole and are largely concerned with relatively logical and rational thoughts, relatively straightforward intentions and relatively undivided feelings. What most profoundly affects our lives are those unconscious processes which are mainly concerned with phantasies and wishful thoughts, with complex intentions and with divided and divergent streams of feeling which are incompatible with one another. Our ordinary behaviour and our conscious experience are constantly influenced by motives and attitudes of which we are normally unaware, and we cannot understand ourselves or others without reference to them. These hidden motives are often opposite to and in conflict with our conscious desires and intentions. Normally,

therefore, we tend to reject the unconscious part of ourselves and to deny its existence.

This denial is fraught with severe dangers and may seriously cripple our powers. We are all capable of much greater love and creativeness and of much greater hate and destructiveness than in our normal states of mind we ever suppose. It is only when we are transported 'out of ourselves' by love or become 'beside ourselves' with rage, or become 'sunk in despair' that we catch a real glimpse of the depths within. But these latent forces are at work all the time and it is because of this and because of their dual nature, their potentiality alike for good and evil, that proper adjustment between our conscious and unconscious selves is such a vital matter. Saint-hood, ordinary sanity and madness, for example, are simply three rather arbitrary points on a single continuum and represent different sorts of equilibrium between conscious and unconscious forces. It follows that all educational schemes which ignore or try to minimize the importance of unconscious factors are ultimately built on sand. Without recognition or acceptance of our unconscious selves we are able neither to come to terms with our destructive impulses nor to liberate our creative powers. It is for this reason that education for mental health is of such supreme importance.

3. *Thought and feeling as dialectical*

Modern scientific thought, under the influence of physics and mathematics, is largely dominated by abstract logic. This form of thinking has immense achievements to its credit, but it is at a serious disadvantage in attempting to grapple with human behaviour. The thought of depth psychology is largely what may be called dialectical in character. Dialectical 'logic' is largely concerned with the relations between opposites. It is a dynamic form of thought, because it attempts to deal with processes and events which are in themselves dynamic. It belongs to the realm in which truth is often most easily stated in paradoxes, such as 'he that would save his life, shall lose it'. Thus at first sight it seems nonsense to say that a child both loves and hates its mother, but child behaviour cannot be understood without admitting this and without attempting to understand the relation between the love and the hate. The whole of depth psychology is a complex web of dialectical thinking based on

experience and observation of how people in fact feel and behave. Examples are everywhere. A child both wishes to grow up and to remain a child. The frightened person is often the most aggressive. In our society adolescent boys and girls are both attracted to and made anxious by each other, and hence may attempt to deny one attitude by exaggerating the other—a boy may shun the company of girls or be consistently rude to them, because he is so powerfully attracted by them. In fact, human life cannot be understood at all except in terms of 'the opposites' and our relations, conscious and unconscious to them: to life and death, advance and retreat, love and hate, good and evil. This is nowhere more clearly seen than in religious thought where the cosmic process is imaginatively depicted as a conflict between God and the Devil, and which sees these powers contending for mastery within each human soul. Similarly, for depth psychology these opposites are no mere ideas, or figments of the imagination, but appear as dynamic and compelling forces within our personalities.

4. *The integrated and continuous character of growth and learning*

There are two basic points here. First, the idea that the child is father to the man is fundamental to any understanding of the growth of human personality. All schools of depth psychology stress this conception. Infant and childhood experience is the groundwork of adult character, and our early impulses and attitudes remain active, usually in a hidden (i.e. unconscious) form. At each stage we have to make fresh adaptations and we can do so only by re-structuring the attitudes and re-directing the desires with which earlier stages have equipped us. The child lingers actively in all of us, all our lives.

Secondly, in all effective growth and learning our whole selves have to come into action. In particular, thought and feeling cannot be legitimately separated from one another. One of the great mistakes of orthodox educational psychology has been to treat the intellect and the emotions as if they were, in fact, separable functions. To some extent they may, of course, be studied separately; but all problems in learning have an emotional component and all so-called emotional problems represent unsolved problems in learning. The failure to grasp the relations between thought and feeling underlies most

educational failure and the understanding of this relationship is the basis of most educational success.

5. *Concern with values and the significance of ultimate questions*

In one sense science must eschew all problems of value; in another sense and in the form of psychology, it cannot do so. For values are facts of experience. Psychology is ultimately the science of good and evil. It is therefore intimately concerned with the values and the aims for which we live. Particular expressions and realizations of value we know to be relative. The social relativity of values is a matter for scientific study but is itself subordinate to the study of love and hate, for it is on the way in which our feelings are engaged, on the objects which we invest with our desires, that our experience of value greatly depends. Depth psychology faces up to these facts. Each of the main schools of thought attempts therefore to deal with ultimate human questions in its own particular way. They are, in fact, deeply concerned with spiritual matters. This is particularly clear and generally acknowledged in the case of the Jungian stream, less clearly realized in relation to the Adlerian and often not recognized or even denied in the case of the Freudian. Yet Marion Milner says in her article, 'And Freud also is concerned with the growth of the spirit; he is concerned fundamentally with the growth of the power to love. For if one looked for a single sentence in which Freud epitomized his findings, I think it would be, "A man who doubts his own love may, or rather must, doubt every lesser thing."' We have to realize that love lies at the root of all positive values. Without the 'going out toward the world' which love implies, life itself becomes empty. The commandment: 'Love thy neighbour as thyself' is older even than Christ's enunciation of it.

This recognition of the significance of ultimate questions and the attempt to interpret them—life and death, good and evil, the existence and nature of God, for example, represent the boldest steps the scientific mind has yet taken and is the cardinal reason why depth psychology may claim a central place in educational thought. It is also one reason why it is apt to encounter the hostility alike of orthodox science and orthodox religion. For, to the orthodox, these questions lie outside

science altogether. Here lies one of the basic confusions of human thought, for we persistently confuse and equate two entirely different things, mysteries and problems. This distinction between mysteries and problems, which has been stressed in our day by the French philosopher, Marcel, is the key to much misunderstanding in ultimate matters. Science is concerned with problems, religion with mysteries. Now the way in which the universe works and the way in which we experience it and interpret that experience is the proper province of science. Therefore the nature of God and His existence as a fact of human experience are from one point of view a problem which science may legitimately attempt to answer. To regard the existence of God as a problem leads to legitimate scientific questions about Him, in the sense that it is proper to ask what are the psychological conditions which mediate the experience of, and idea of, a divine being whom many identify with the ultimate creative power of the universe, and with whom they may and often do enter into communion. But the nature of existence itself, of our own existence and of God's, are also mysteries. There is no solution to a mystery except to go out to meet it, to accept it, and to learn to live with and through it.

To such of these ultimate questions as are scientific ones, the different streams of psychological discovery with which we are concerned have their own particular answers. These, of course, differ to some extent. Yet there is a noteworthy similarity of approach. Each is concerned with the question how men can achieve wholeness of mind and heart. Quoting Whitehead, James Henderson speaks of 'the union of zest with peace', James Hemming of 'faith in life and zest for it', Marion Milner of 'a deeper understanding of the creative relation to the internal spontaneous forces making for wholeness'.

What basic differences there are between them concerning these and many other issues—equally important but more humble and practical educational questions, for example—it is not my purpose to discuss here. Such differences exist and are of great scientific interest and importance in the further development of human thought. But acknowledging the existence of differences is no reason for refusing to acknowledge, or for making light of, the massive common ground which exists. The articles which follow will reveal some of the differences. In part these are due to

the fact that the questions being asked and answered are different questions, in part they are due to the use of different sets of concepts, the relations between which are not yet fully understood. In part they may also be due to the different ways in which different personalities approach the problems of life. For our immediate purpose, none of these differences really matters. It is, however, important to acknowledge their existence. To my mind they indicate with considerable accuracy the growing points within depth psychology itself.

WHAT DEPTH PSYCHOLOGY HAS TO OFFER THE TEACHER

What briefly can we reasonably expect from depth psychology? The implications for education of the common ground which we have already sketched are considerable. To begin with, however, let us be somewhat humble. If we only understood more clearly how to raise and maintain our pupils' enthusiasm in the classroom, how to have them with us all the time in the adventure of learning, would this not be boon enough? We may legitimately hope for some help in this, our first and greatest problem as teachers. Beyond that we can hope for a heightened awareness of how children feel and what it is like to be a child, and as part of the same gain we can hope for greater insight into our own feelings, and help in facing up to some of the things we do not like about ourselves. This is the beginning of educational wisdom. The national poet of my own country is responsible for lines which are now world famous:

'O wad some Pow'r the giftie gie us
To see oursels as others see us !'

We might hope for even more than this, to see ourselves as only we ourselves can, in a far more searching light than anyone else is ever likely to be in a position to do. But for a start this may be too ambitious and we shall do well if depth psychology can give us a better understanding of our colleagues, friends and pupils. Through coming to understand them we may be enabled to understand ourselves better, and conversely, for human understanding, like education, is essentially a mutual and dialectical affair.

Two other points seem worthy of mention. First, the knowledge which depth psychology has to give is not, in essence, new knowledge at all.

In many ways it is ancient wisdom which we have got to re-learn. Intuitively we are all aware to some degree of the things it has to say, otherwise we could never come to understand them. It is this fact which bridges the gulf which many people imagine separates those who have had a personal analysis from those who have not. A personal analysis is one possible method for acquiring a clearer vision of those inward truths of which we are all to some extent already aware. It is by no means the only gate. Poets, dramatists and novelists often have direct access to this ancient wisdom. Literature and common speech enshrine a good deal of it. Artists and musicians have sought to communicate it; seers, prophets and religious leaders have expounded various aspects of it. It lies at the heart of the perennial philosophy in all its forms. What scientific study is doing is to clarify, deepen and systematize it; in a word, it is trying to make it fully explicit.

Lastly, what of the danger of a knowledge of depth psychology making people into amateur psychologists or psychiatrists? Such a danger of misuse exists and must always exist, simply because this is such a vital subject. A similar danger of misuse attends any other kind of important knowledge. Our approach to the unconscious side of life is deliberately aimed at deepening awareness, at quickening vision and not at providing a training in the techniques of psycho-therapy, which are highly professional skills requiring many years of arduous apprenticeship under skilled guidance. It is our shared belief that what teachers feel in need of is neither theory nor explicit psycho-therapeutic skill, but simply a deeper understanding of their pupils and themselves.

Based on the common ground already outlined, there is also a common aim underlying the articles which follow. Briefly the aim of each has been to show the general contribution to human knowledge which has been made by that particular school of thought, to select for discussion some of the particular contributions which each can make to the teacher's understanding of his job, and to suggest some ways in which teachers may seek further insight and illumination. It only remains for me to add that the authors of these articles are now or have been closely and directly connected with education, and that all of them have a special knowledge and understanding of the traditions for which they speak.

A Perspective on Man and Education

Adlerian Viewpoint

James Hemming

WHEREVER man turns to explore the universe which is his environment, and of which he is himself a child, he sees energy in a multitude of forms at work. A pebble is a mass of particles in ceaseless motion and each particle is itself a system of energy; a drop of water contains a world of minute life; even space—the former ‘nothingness’—turns out to have special qualities and powers, and may well prove to be the pregnant womb from which matter is perpetually born into the vastness of the universe, to wander, swirl and coalesce, ever starting anew the majestic sweep of slow events, leading from dust clouds to nebulae, to stars, to worlds, to life, to man. All is movement—growth, decay, conflict, transformation.

In the midst of this universal movement is man, a created being yet himself endowed with creative powers, highly personal yet inescapably social, living simultaneously in the limited span of his time on Earth and the consciousness of infinity, knowing a certain amount, understanding much less, puzzled, searching. Ages went into his evolution. But, since his emergence as *homo sapiens* something like half a million years ago, his evolution has not primarily been anatomical but social and psychological. Society’s accumulating experience gives to each new generation an extended inheritance. So there is a struggling, faltering movement forward towards greater knowledge, control of the environment, extension of consciousness, refinement of living. The stone age, in the sequence of social and technological development, gives way to bronze, to iron. The nomad exchanges his wandering for more settled, more organized ways of life. In course of time, mumbled charms become a specialist’s opinion; crude pigments an infinity of lovely shades; the drum and seven-note flute a symphony orchestra; a symbol scratched on stone the million volumes of a central library—and all this not the gift of ‘inevitable progress’ but the accumulating inheritance from innumerable persons who have used their creative powers to extend and enrich the quality of human life: the human beings, of one talent or of ten, who, in spite of the problems

and conflicts of their humanity, have at length discovered how to lose themselves—and so find themselves—in playing their part in the common endeavour of mankind.

Those paragraphs give very briefly the background to Adler’s viewpoint. Adler saw the individual child as a person born at a particular time into a particular situation. His life would be a series of changes and challenges of a kind never before precisely experienced by anyone. The essential was to ensure that the confidence and attitudes of the child would permit him to face experience courageously and use it creatively. The powers inherent in the psyche would then blossom.

We must now turn to consider what is involved in fostering this positive movement towards life. In doing so I shall take the work of Freud and Jung for granted and concentrate on Adler’s particular contribution.

Striving and Becoming

Life is movement, activity, striving; personal life is individual activity and striving. Each individual strives to attain his own personal uniqueness and yearns to make *his* mark in society. Self-esteem is, consequently, necessary to man. Just as he depends on community support for his physical survival, so does he depend on the acceptance of himself and his contribution to life by his fellows for his emotional survival—the assurance of self-value. Hence we find in every society a set of status values which help to satisfy the human need for esteem. Hence, also, a sense of uselessness is unendurable to man. Even among the social animals, rejection is the supreme punishment.

This striving for individual significance—for the inner assurance that one is of value—is a necessary element in the growth of persons, and the creation and advance of civilization. The creative energy of any human society lies in its capacity to use and give scope to *variety* of persons. Had any of the attempts to drive men into a mould and keep them there succeeded permanently, civilization would have come to a

halt and perished in stagnation. Each individual is of the highest value personally and socially as *himself*, not as an imitation of someone else, or a response to the expectancies of others about him, a mere card on which codes of conformity have been embossed. It seems as though each individual has an inner drive to attain his unique personal development. This cannot, however, be achieved in the face of society and at the expense of his fellows, but in the ultimate service of society and in co-operation with others. The genuine reformer or innovator is no exception to this principle. He may appear to be against society as it exists around him and will often be denounced as a destroyer but, in fact, by opposing stagnation and complacency, he is co-operating with the creative powers and persons in society to keep social development active and positive.

The child's exacting task as he grows up, therefore, is to discover how to differentiate himself as a person while becoming more, not less, at one with his community. If the relationships surrounding the child do not provide sufficient confidence for movement towards society, the invitation is always there to achieve significance *against* or *away* from one's fellow men instead of *with* them; to go wandering away from the stream of social life in search of a false goal of fictitious supremacy as compensation for a sense of social defeat. The child's ability to handle this difficult task reasonably well—reasonably well is good enough, for the psyche has great powers of adjustment, and growth is a life-long process—depends largely upon whether his early experiences have taught him to value himself aright in relation to other people, and others to himself.

An erroneous idea about oneself—or others, or life—can exert a great influence upon an individual's development because wrong ideas rooted in the personality, that is those held unconsciously or mainly unconsciously, distort the impressions of the world that are received, and so distort behaviour. If, under hypnosis, a subject is given a post-hypnotic suggestion to feel cold for a period of time, he will behave *as if* it were cold, closing the window, fetching a woolly and so forth, even though the temperature of the room is, in fact, above normal. In a similar way, ideas laid down by early experience have a persisting influence. People whose self-confidence has been crushed will behave as though every situation they encounter bristles with threats that

do not really exist. They will, accordingly, think themselves not capable of dealing with situations actually well within their grasp. They will use avoidance tactics rather than a positive approach and may appease their sense of injured esteem by compensatory behaviour of some kind. Nor is such retreat from life cowardice; these people are behaving logically in terms of the erroneous evidence they have acquired about themselves and life. Of course, positive movement is never a straight line. Deviations are to be expected as part of the normal advance towards maturity. It is only when erroneous ideas are fixed and dominant in the personality that the drift of personality in a negative direction—dooming the psyche to isolation in its activity—becomes serious. Reaching objectivity about oneself takes time—at least a lifetime.

The Language of the Environment

How do distorting, misleading ideas come to penetrate the child's mind? Some are generated from within, but with these I am not here concerned. At least equally influential are the ideas generated from without. Long before the child has the use of language, his environment 'speaks' to him, giving him an enduring impression of his own value—or worthlessness—and that of others, influencing him to take one direction or another in his movement to come to terms with life and establish himself in the world.

For each child the language of the environment is different. There are, however, certain elements in the environment of early years that are similar for all. We are, for example, all born small and weak into a world peopled by beings much bigger and stronger than we are. This provokes in the young child an eager striving to catch up, but it also induces a sense of inadequacy—of comparative weakness, smallness and inferiority. If relationships surrounding the child are happy and encouraging, the child's striving to catch up will become a positive movement of the child towards society and life; but if relationships are discouraging, the child may move away from society and depend for bolstering his prestige on useless sources of compensation. We see, then, that the early conviction of weakness may be absorbed into the achievements of positive living and relationships or it may be inflated by discouraging experience, leaving the child loaded with the need to discover some way to make up for his sense of

inadequacy, driven by a compulsion to overcompensate for his sense of worthlessness by obtrusive demonstrations of importance or, alternatively, by fantasies of omnipotence, accompanied by an habitual tendency to dodge all situations and experience that threaten failure or exposure. At this point it is appropriate to say a word about the frequently misused term 'inferiority complex'. Because we all start out in life weak and small, we are all subject to more or less acute feelings of inadequacy and inferiority for which we seek such compensation as we can contrive. Such feelings are part of the common lot of man; they are not to be confused with the inferiority complex which is an unconscious conviction of worthlessness provoking *extremes* of compensation or retreat from life of a *crippling* intensity. In fact, 'inferiority complex' is a clinical term and we shall not therefore use it in this article.

In the normal course of events, early life has both positive and negative elements in it. Striving to make his mark, to win recognition, a child will use anything that comes to hand—purposeful striving, domination of others, fantasy, exhibitionism. The crucial issue is the extent to which the movement of the child is towards trusting life and others, or towards dependence on habits of unsocial or anti-social compensation for satisfying his need of personal prestige. Habits of responding to situations—that ultimately become built in to the psyche—compose what Adler called an individual's 'style of life'. For example, some people approach any testing situation indirectly, sideways like a crab; some lay down an escape road of excuses before embarking on the test; some dodge the test; some wait to be pushed into it; some walk up to it boldly. Such varying patterns give us hints of the style of life of each. By and large the ideas about oneself, others and life that comprise the style of life, once established, are resistant to change, but they can be modified by experience.

By way of illustrating how erroneous ideas come to be laid down in early life at the unconscious level of mind, let us consider one or two possible situations in which a baby may grow into an infant.

One possible pattern of early experience is that of the over-fussed and indulged child. A baby needs the unlimited love and constant attention of his mother, but if a young child is made central

for *too* long, his slightest wishes being taken as commands up to and beyond the stage when he can sometimes act on his own behalf, he can hardly avoid, from the repetitive language of his environment, the conclusion that he is the most important living thing there is and that other people exist to serve him. A child has no more an instinctive sense of his own worth in relation to others than he has an instinctive knowledge of shapes. He has to learn both from his environment which, in the period before speech and for some time after it, speaks with a voice of absolute authority. The attitude of the parents or parent substitutes to the child is, of course, the most powerful element in his total environment.

An over-indulged experience may also include a refusal on the part of over-cautious adults to let the child strive and learn to accept the consequences of his own actions. If he wants to push something, adults rush to push it for him; if he wants to scramble up a bank, someone carries him. A child subjected to such an extreme of mishandling is likely to acquire an enduring distorted evaluation of himself and others *upon which he will continue to act* at the expense of his relations with others. Instead of being helped to gain a reasonably objective picture of himself and others, he has had a fiction foisted upon him.

At the other extreme, a child who is constantly neglected and snapped at is almost certain to acquire from his experience the idea that he is of less value than other people—his sense of inadequacy will be ruthlessly exaggerated into a deep conviction of personal inferiority. Intermediately, a child may be cuffed one day and kissed the next. Such ambiguous information tells the child that life and people are unpredictable and potentially dangerous.

Where, in contrast, love, friendliness, companionship, sympathetic guidance, encouragement and sharing characterize parent-child relationships, no false evaluations are stamped in. The self-creating growth of personality can then proceed without rigidity or distortion.

His position in the family will also influence an individual's evaluation of himself and others. For example, eldest children and only children have the experience of living for a time without rivals to challenge them; or again, a boy positioned in age between two girls is subjected to an experience different from an only son in a trio in which he is youngest or oldest. Such facts are now well

known; they are mentioned here simply to stress that the environment speaks to the child with many voices, telling him with what appears absolute authority what his value is, what is his relationship to others, and what is his best rôle in life.

We are now in a position to summarize the main features of the matrix in which a personality creates itself, as Adler sees it.

At the hub is the germ of the psyche building the individual from inherited potentialities and all the impressions it receives, whether from inner or outer worlds. Part of this activity is an inherent movement towards wholeness—the optimum realization of one's co-ordinated powers and potentialities—as a flower or limb 'moves' towards its own completion. Just as undesirable pressures or inadequate nutrition can stunt or distort limb or flower, so can wrong impressions and relationships force the individuality out of its optimum path of growth. Yet another aspect of the dynamic pattern is the quest for personal significance as a member of society—the desire to find one's own place and make one's own mark in life.

In the midst of all these pressures each individual unconsciously adopts a style of life—a characteristic way of tackling problems. This may be objective or based on fictions, or, more likely, it will be a mixture of the two. An undue sense of inferiority or self distrust in relation to others will lead to lack of courage in facing the challenges of life and an excessive need for compensation. This may take many forms, perhaps a desire to dominate others, or a tendency to retreat from life into the world of fantasy, or, perhaps, the building of a false but impressive façade with which to bolster shrunken self-esteem; or it may take the form of flight from involvement into a self-condemning perfectionism: 'Nothing but perfection is good enough for me; I am prevented from being perfect, so I will do nothing.' The measure of a positive life-style is the degree of courage, co-operation, creativeness and usefulness which emerge under the tests of life.

In all of this analysis, it is to be noted, we are concerned with ordinary persons in their varied responses to life and one another, not with exceptional cases which attain a clinical intensity of personal distortion. We are dealing with some of the universal elements in the dynamics of growing up.

The Growth of Social Feeling

I would like to conclude this introductory section by referring to Adler's views on what he called 'social interest'. Adler believed that one important rôle of education, whether in home or school, is to help children advance gradually from the egocentric orientation of young children—the inevitable consequence of their helplessness—to a lively consciousness of being at one with mankind. Only when an individual can see his own life and the whole human adventure *sub specie aeternitatis*—in the perspective of eternity—and *feel it so*, has he attained maturity. Educators should constantly seek to help the child to move towards this objectivity, not as an intellectual understanding only but as a commitment in personal and social living, based on trust in life and respect for the creative process in which we are involved. Nor should this attainment be considered as limited to persons of high ability. The simple peasant often has a well-developed social interest while the figure of international renown may lack it. It comes from a right self-respect, good relations with others, an awakened social feeling, perspective and a zest for life. It involves the whole personality and all aspects of experience; it is movement towards at-one-ness.

Furthermore, Adler believed that we have now reached the stage in the evolution of our species when we must extend social interest so that our sense of involvement in creation is heightened and our ability to apprehend the feelings of others sharpened. Adler considered this extension of social interest to be the challenge to mankind of the twentieth century.

About the rôle of the school and teacher in all this, Adler had no doubts at all. To the extent that schools neglect to develop their pupils'

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potentialities of friendliness, co-operation, vision and courage, they are a source of waste in society; those that foster these potentialities as their enduring purpose are among the architects of that better future that is always waiting for the persons capable of creating it. These schools live in the service of creation itself, nothing less.

SOCIAL EDUCATION

The Adlerian viewpoint is rich in helpful insights for the teacher. Certain items of it have already become part of the content of educational thinking—the value of encouragement, for example, the stimulating influence of achievement, and the tendency of those lacking self-assurance, or suffering from physical defect, to compensate for their handicap by exhibitionism of one kind or another. But a more thorough understanding of the Adlerian insights provides a coherent pattern of educational approach and purpose which has a great deal more to offer than the piecemeal application of a principle here and there. We may usefully study the Adlerian contribution to educational thought and action under three main headings: the development of the capacity for happy relationships with others; the development of a positive attitude to life; and the education of social feeling. Adler believed—and found—that most school problems, whether of behaviour or of learning, are directly related to lack of attention to one or more of these three essentials of healthy personal growth.

Relationships with others

In any classroom there will be many children whose social movement is in the wrong direction—the ones constantly making all kinds of false bids for the friendship, popularity and significance for which they yearn, but which they do not know how to reach because their habits of response to others drive them constantly further from their goals, like the club bore, who longs for acceptance but gets more and more shunned the harder he tries. Among such children we shall find the excessive show-offs; the bossy ones; the ones who seek to buy or curry favour; the ones who have no belief in themselves and feel they must fake up extra kudos by lies or pretences of some other kind; the aggressive isolates who irritate everyone by their spikey trouble-making, and the passive isolates who shrink from all social challenge—to name only a few of the socially disorientated. All

of these reflect in action erroneous ideas about themselves and others; all are discouraged personalities; all are in need of help, not as clinical cases but in the ordinary run of class life and school life. Poor ability in social skill is at least as common as—and is often more devastating than—poor academic attainment. Moreover, sometimes able scholars are social illiterates; individuals may even turn to bookish achievement as a compensation for their sense of social inadequacy, as an escape from the emotional strain of isolation.

By providing class situations which foster co-operative relationships between children, by offering opportunities for achievement and assuring the social recognition of it, by building group feeling so that every child has a sense of being wanted and valued—by such means the social direction of the self-doubting and insecure may be slowly transformed from a negative to a positive one. Fundamentally our task is to restore damaged self-respect—to rehearten discouraged personalities—through providing the right experiences of achievement and relationships. The solution of many behaviour problems lies here also. 'Children,' Adler used to say, 'do not turn to the useless side of life to satisfy their need for self-esteem until they have given up hope of achievement on the useful side.'

It is important that the ways of friendship should themselves be taught. Those who distrust themselves or others will not learn how to be friendly simply by being with others. The longer the experience of psychological isolation, the deeper the acid of rejection penetrates. Difficulty in making friends will be found in about 10 per cent. of almost any class. These 'social misfits' fall into two main types. There will be those whose early experience has led to over-dependence and lack of initiative in personal relationships. These will always wait for the other person to make the first move and will be convinced they are not wanted if nobody does so. There will also be those whose early experiences have left so deep a sense of inferiority and self-distrust that they cannot believe they are worthy of friendship and so will try to force themselves on others, or will retreat completely from fear of rebuff.

Teaching such children how to be friendly and relaxed in their relations with others is a top educational priority for every school. The child who has no personal friends or whose friendships

are perpetually in jeopardy is under constant tension and strain. Teaching friendship follows the same lines as social education in general. All group activity helps. Group activity combined with creative work allows the child to work through his personal difficulties on his own while gradually becoming educated up to the relaxed, trustful, social relationships which make friendship possible.

Direct explanations by the teacher can also be of assistance. Some children do not understand that they have a contribution to make towards friendship, that friendliness leads to friendliness, that developing interests and sharing them with others, and taking an interest in the interests of others, are all a part of friendship.

Attention to such matters may seem beyond the busy teacher's capacities, but, in fact, such work is 'good classroom economics' for the productivity of the class group rises with the level of friendliness attained in it.

The Positive Attitude to Life

The right movement for both children and adults is *towards* life and experience, not away from it. This is the positive attitude; apathy is its negation. Anything which fosters zest for life, belief in man, self-confidence, curiosity, creative effort and courage in the face of fresh challenge builds up the positive attitude; whatever discourages, belittles life or man, bores or disheartens him, weakens and ultimately destroys the positive attitude.

Nothing has a more inhibitory effect in the schoolrooms of our culture than the attitude to failure which is commonly met there. Schools on the whole are powerfully geared to achieve demonstrable success, and failure is often treated as though it were a cause for shame. Consequently, a child's course of study is often limited to what he is best at. For example, there is often thought to be no point in encouraging a child to paint if he can only do so badly. The general tendency is for ability to be taken as the criterion of whether or not a subject has value for a child. The child responds by seeking to drop subjects and activities in which he does not readily shine. Hence, fear of failure has become one of the most serious obstructions to a broad, full education and so of a broad, full life in our society.

The converse of this is that imposed failure should have no place in our schools as it can only

produce retreat from challenge. Subject and class orders are common and devastating sources of imposed failure. The less able get 'into the red' within a few weeks of the opening of term and are doomed by the technique of cumulative totals to stay there. Failure is like strychnine: a little may act as a stimulus; a little more than a little is a poison. Encouragement is, in contrast, a powerful stimulant. Adler was once asked how to bring about an improvement in a child's handwriting. He replied: 'If you can't praise a page, praise a line; if you can't praise a line, praise a word; if you can't praise a word, praise the way a letter has been formed.' The point of success is the point of growth. This is as true of what we call 'failure' as of what we call 'success' because no failure is complete unless those in authority choose to say it is. Every failure contains the seeds of success because, rightly evaluated, it gives us the clue to the progress we desire.

It should be added that encouraging children also involves stimulating them to strive. The repetition of easy success is stultifying to a child; it denies him the delight of successful striving.

The narrowness of many young people and their tendency to shirk new difficulties, often regretted by university teachers and employers among others, is social evidence of our failure to foster sufficiently a positive, courageous attitude of approach in our educational system. 'No subject,' said Pestalozzi, 'is worth a *sou* if it destroys courage and joy.'

The importance of giving children a positive, optimistic evaluation of man can be handled quite briefly. Suffice it to say that primitive peoples are always wise enough constantly to remind their children by story, song and ritual of the greatness and glory of their ancestors. Reacting from the adulation of fighting men and nationalism, we to-day blush for many whom our grandfathers cheerfully offered as models to the young. Feeling something was missing, we turned to brief biographies of great lives as a means of offering hero and heroine figures to young people. That was good so far as it went. But we have yet to plan and present the story of human striving and achievement to our young people in a vivid and coherent form so that, by identification, they may feel concerned with great purposes, glimpsing the forward movement of humanity as something in which all mankind is dramatically engaged. The purpose of this is not to give children models

to copy slavishly—we cannot be ourselves and a copy of someone else—but to give them contact with greatness and courage so that they may trust the greatness and courage in themselves.

To-day man is a little disheartened about himself. It is important that the young shall be given a true and rationally optimistic picture of what is going on; that their belief in man shall not be weakened too much because the anxieties of the present lead to a spate of disparagement of human kind. Adler was no facile optimist. He knew well enough man's terrible power to err. But he had great confidence in the creative, formative energy within life and man. Despair and disaster tend to be temporary states in individual lives and in history. The young look forward in hope and we should help them to do so.

The Education of Social Feeling

The education of social feeling has ramifications throughout the entire curriculum. There will be room here to mention only two aspects.

Unless the right example, relationships and perspective are provided by parents and teachers, it is all too easy for children to grow up socially blind—obsessed by their own feelings but incapable of entering readily into the feelings of others, at best able only to project their own feelings on to others as a first halting step towards sympathetic understanding. Seeing the other's point of view comes hard to people so ill-trained for life. This important element of social feeling can best be fostered by group discussion both in relation to group responsibilities and in exploring fields of study, and in personal interests and problems. Skill in co-operation and understanding can be developed only by situations requiring co-operation and understanding. Co-operation, Adler believed, is man's chief asset; combined with social feeling its potentialities are limitless in personal and public life. Through discussion and common action, co-operation and reciprocity of thought and feeling are trained together. Activities to assure this should not merely be *included* in the curriculum; they should be woven into it at many points.

Factual knowledge, if carefully organized, has an important part to play in the development of social feeling. A child cannot feel at one with the world unless he feels at home in it. Ignorance isolates. A child growing up in a village com-

munity used to include most traditional knowledge and skill within his field of awareness. This in part accounted for his sense of belonging, his feeling of solidarity with his environment, his consciousness of roots and rôle. But to-day the world is our village and the whole sweep of human knowledge our potential realm of understanding. The individual needs to be sufficiently in touch with the modern world to be rescued from the sense of isolation and exclusion which will otherwise be his lot. This emphasizes the importance of breadth and synthesis in education, and of the teacher as an interpreter of the child's environment to him. Curricula based solely on the old principle of subject balance can do little to meet the intellectual content of social feeling. What is needed rather is well-planned and conducted general education—including sufficient cross-references between specialisms—in order to develop and sustain the significant relationships linking the individual and his environment. Each year the frontiers of human knowledge are taken further into the unknown. This makes general education permanently responsible for the communication of the new in simple terms to the bulk of the community.

It follows that more immediate ways of introducing a child to his world and its endless variety of persons, places, cultures and ideas are of the greatest value in fostering social feeling—visits, exchanges, films, travel, books, drama.

It is unfortunate that the years when the extension of social interest is ready to grow rapidly in preparation for adulthood—the years of adolescence—are, for our more academic children at least, years of such intense intellectual pressure that aesthetic, emotional and social education are often neglected, while sheer exhaustion prevents many young people from following creative pursuits in their own time. Small wonder that many of the more able young people in our society score low marks in human skill when faced with what Adler called the tasks of life: love and marriage, friendship and work. To these we should to-day add the constructive use of leisure. The human needs of adolescents *can*, of course, be met even in the prevailing difficult circumstances; we shall find the insights of depth psychology of great help in protecting the growing personality from damage under strain.

Let me now sum up the content of this section. Education for optimum development as an

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individual and a member of society depends on four mutually related principles.

1. *Personal interests and potentialities need to be nourished.* These include the basic skills of communication, the means to the child's own orientation and self-expression, and useful and vocational accomplishments appropriate to the child. Children—unless discouraged—seek to come to terms with the society in which they find themselves and are eager to make their mark by the acquisition of skills valued in their age. There need be no conflict between a child's 'whims' and what society wants of him, if the child has been given self-confidence and perspective. To become a successful adult is the dearest wish of every child unless we first break his heart. 2. *Happy relations with others and skill in co-operation must be fostered.* If we fail the child here, we leave him crippled by a handicap which is too much for him—and lose for constructive education the energy wasted on his struggle to adjust, or on the resentment and fantasy of retreat from challenge. 3. *Self-confidence and a positive attitude to life need to be built up.* Zest and application depend on them.

4. *Awareness and understanding should gradually be extended* so that the mind of the growing child is led out, provoked by wonder and curiosity, until he feels himself 'involved in mankind'.

If all four essentials are present in a proper balance, we provide the child with a truly educative environment which will save him from the two *culs-de-sac* of uncreative conformity on the one hand and timid isolation on the other, and set him on the road to life as a person in positive association with his community and his world. If any one of the four essentials is lacking, or lacking in a form that the child can use, that child's educational milieu will be to that extent impoverished and its power to exert a positive influence on his growth will be diminished. Furthermore, educators whose aims do not embrace the whole purpose of education will inevitably deny themselves the full satisfactions of their work. Bored and cynical teachers are usually suffering from the paucity of the relationships they have established with their pupils and colleagues, the product of a too limited outlook.

FRIENDS WITH ONESELF

When considering the ways of children it is easy to forget that we are also considering ourselves. Education and growth are, we now realize, life-long processes. The forward movement of the psyche should be continuous over the years, taking on new forms as the phases of life succeed one another, but never ceasing. It is important, therefore, that our absorption with external problems should not distract us from the struggle for self-understanding which is the price we must be prepared to pay if we are to continue to grow towards full stature as personalities.

But why 'struggle'. Surely self-discovery should be an adventure? It should be and can be, but here we come up against the fact that we all have a tendency to turn our backs in rejection upon that within ourselves which is halting, imperfect, distasteful to us. Incidentally, the temptation for teachers to do this is particularly strong because the old conception that the teacher must 'act perfect' dies hard. 'Never be wrong; they will never forgive you,' my first headmaster told me by way of patriarchal advice. It would have been much more useful if he had said: 'Never pretend; they will always find you out.'

Why do we—all we human beings—so readily pretend that we are what we are not? This

'covering up', Adler believed, is due to the aftermath in adult life of that initial feeling of inferiority which never quite disappears. To compensate for our consciousness of weakness and inadequacy we cling to a dream of perfection about ourselves. Hence, gilding over what we consider our prestige-destroying imperfections becomes an element in everyone's style of life; we are all to some extent guilty of offering to the world a fiction of ourselves.

During a social survey in America, the investigator covering a mid-west town steeped in Puritan tradition was privately informed by all the leading respectable families that they sometimes played cards on Sundays. But each urged him to say nothing as 'the others would not like it'. We can all see something of ourselves in those worthy families. We put up the shutters against the world, fearing exposure. Unfortunately we go further and try to put up the shutters against ourselves because we find it so hard to accept our own shortcomings. This not only puts us fundamentally at loggerheads with ourselves but tempts us to avoid all experiences and situations which may bring us the pain of failure. Our true purpose should be not to conceal our frailties but to transform them.

In a way, there is valour in the desire to offer a brave front to the world. Standards have to be preserved. An example must be set. Ideals inspire effort. But there is never much virtue in a fiction. Throughout history man has constantly tripped himself up in his refusal to admit *all* men are mixtures. The attempt has constantly been made to split humanity into contrasting groups, the honest and the criminal, the lazy and the industrious, the lost and the saved, the kind and the cruel, and so forth. Depth psychology has exposed the fear and the vanity in these rigid categories. The simple truth is that we are all evolving personalities and as such *necessarily* imperfect, since only imperfection permits of growth, and growth from what we are to what we may be is what personal living is about. Furthermore, even at our optimum development, we are all of us incomplete. Men achieve *together*—one complementing another, each making a personal contribution but never a complete one. A self-sufficient individual does not and cannot exist. To expect completeness in ourselves is misleading.

Willingness to open our eyes to ourselves, the whole of ourselves, the noble and the despicable,

the mature and the infantile, is necessary for the continuing forward movement of the personality for three reasons. Until we see ourselves—and *accept* ourselves—in true perspective as human beings we cannot come to friendly terms with ourselves. So long as this is so, our self-esteem remains, to some extent, a sham; it depends on our not having been found out. It is built shakily on a foundation of pretence.

Adler pointed out that we dislike ourselves because of our frailties only because our secret expectancy about ourselves is perfection. Such is our need to prove ourselves to ourselves that nothing less than the conviction that we are flawless will really satisfy our most fundamental demands about ourselves. We measure ourselves not against human reality but against this false dream of personal perfection. Hence our eagerness to find excuses when we trip; these almost seem to say, 'We *would* be perfect, if only . . .' As we shake free from this false dream of perfection, we are able to know ourselves better, accept ourselves better and use ourselves better. Notice that it is the generalized expectancy of perfection in ourselves which is the huge, deluding vanity; working for perfection in particular fields is a proper objective goal for our need to strive.

Secondly, any barrier of defences obstructs our sharing *ourselves* with others. But interaction between ourselves and others provides the means of growth—the road to maturity. Thus, if we seek to reject as 'not us' those parts of ourselves which we think do us least credit, we cut them off from contact with reality and inhibit their growth towards maturity. Thirdly, the rejection of bits of ourselves as 'not us' is liable to keep us so busy with our guilts and shames and concealments that we fail to appreciate what in us is desirable and reasonably mature. The skeletons in the cupboard can make us too nervous to enjoy and make use of the best in us.

The disinclination to accept ourselves and admit ourselves implies at bottom a distrust of life itself. Life is growth. Are we prepared to let growth work its miracle in us? If we are not, we distrust life. Some parts of our personalities are well grown, some parts adolescent, some parts infantile, some parts not yet born. Each part needs contact with life in order to continue to grow. This picture of uneven growth is the new concept of what a human being is at any age. Notice that it is something very different

—because dynamic—from the static concept formerly current which resulted in categorizing human beings as good *or* bad, etc. Caught between two concepts, it is easy to stumble in forming an attitude. We are stumbling to-day. Depth psychology has opened up to us the dynamics of human life; but we inherit from society the myth of static perfection. Many are to-day trying to preserve a balance between trust and distrust of life, whereas the time is ripe to transfer to the dynamic concept of trust in growth.

There is a further point. Morality has for so long been tied up with 'keeping up appearances' that some people are afraid that the dynamic approach may affect character-training adversely; they feel that the alternative to preserving the façade may be sloppiness and lack of restraint. This is an erroneous fear. The great ideals of human living remain as strong as ever in the new setting. Self-control is shown to be a condition of human growth, striving and co-operation. The principles upon which purposeful and creative community life depend are confirmed. By improving man's perspective of man—and the individual's perspective of himself—depth psychology makes possible a healthier moral growth in society, because the individual's behaviour comes to depend on happy relationships and developing maturity, not on fear or domination.

LIFE MOVES FORWARD

Children look to a teacher not only for teaching and friendliness but also for leadership, guidance, interpretation. How can a teacher fulfil these responsibilities in an age when no one quite knows where we are going? What has the Adlerian viewpoint to offer towards framing an outlook which makes sense of the current experience of mankind?

First, what of man as scientist, inventor, innovator? In this rôle has he gone too far? Why must he probe and search so ceaselessly? Will he not end by making life impossible? Should he not call a halt to making giant machines and harnessing dangerous sources of energy?

Once we see that forward movement—striving—is in man as it is in life, we realize that all thoughts of putting the brakes on scientific advance are idle. Man has probed the atom for the same reason that he climbed Everest—because it is there. The same drive that sent the first bold waterman across a river on a log will one day not far hence take man to the moon and further; the same curiosity that revealed the

circulation of the blood will one day penetrate the intricate chemistry of life itself. Although 'inevitable progress' is a misnomer, it is nevertheless demonstrable that life, all through the long range of years that it has existed on this planet, has moved in one general direction—towards the greater complexities and powers of species and of social organization. Life strives—not necessarily consciously—to maintain itself and extend its range within the environment. In man, life strives consciously as well as unconsciously. We happen to be living in the era when this age-old striving is culminating in complexity and powers which are startling in prospect.

Of all potential human achievement one may say, 'If not now, then sometime.' The concentration of knowledge and technical skill accumulating about us in the present era powerfully suggests that the next few decades will show staggering advances in many fields. But social feeling must expand and extend in accord with other progress, or the new powers of man will accentuate, not diminish, the conflicts between men. Thus we have, in the course of the next very few years, somehow to forge a world society of co-operating cultures and persons. Only such a society can contain in safety the powers and opportunities with which man has already become invested, let alone those that lie ahead.

There is another important aspect to the relationship between material and social progress. Our recent technological advances have at last given us sufficient power of control over the natural forces of our environment to provide the means to free man from drudgery and from the necessity which has formerly dogged us of building the values of civilization upon the physical and spiritual enslavement of one another. Early Hindu culture was utterly dependent on the caste system, Greek culture on slavery, Christendom on the serf. But to-day a high standard of culture in society no longer requires such a price in human degradation. Our striving has brought us to a point in time when in place of domination of man by man—the common pattern of history up to this century—we have to foster co-operation of man with man in the use of our new powers. There can, moreover, be no solution to the problem of giving a reasonable subsistence to all mankind—now numbering 2,500 million—let alone good standards of life, short of a *full* use of our new technological powers in the service of man, made possible by an extension of co-

operation and fellow feeling between peoples. Finding out how to change thinking and feeling sufficiently to bring this about is man's present problem. Writing his last book in the 1930's, Adler saw this clearly. The growing quandary of civilization was to him but the macrocosm of the microcosm he observed in every positively directed life—the movement forward from egocentricity and isolation to co-operation and social feeling through rightly used creativeness.

For, just as individuals, wrongly valuing themselves and life, may go awry in their striving and, driven by their confusion, seek to impose themselves on others by domination or pretences, so may societies depend for their self-assurance on domination and impressive displays. Even at international conferences 'saving face' still often seems to play a bigger part than saving lives. Here we see self-doubt leading to snatching prestige neurotically through self-display.

The corner stone of every teacher's social outlook should be the understanding and acceptance of the fact that in no field of relationships between people is domination any longer either necessary or efficient. Wherever it still exists we are witnessing the past persisting into the present. The world society of free men is not yet born but it is time that it should be born. It cannot be long delayed. Meanwhile in every personal life, in every relationship, in every school, we should be preparing for it by living as though the future were already here.

What of the non-rational in human life—the imaginative, the poetic, the ritualistic, the symbolic? In his yearning to establish his belongingness, his relatedness, within the vast mysterious universe that is his home, man must needs turn to symbolic modes of unifying his experience. He seeks to be at one with his fellows, with his inner life, with infinity, with God. By such extensions of consciousness he draws nearer to the inner secrets of creation and the beauty and tears of things. He strikes through the surface of confusion to the hidden harmony. In the past, each community, nation or civilization created its own symbols and each thought its own supremely, exclusively 'right'. But to-day social feeling—universality—must predominate over egocentricity—possessiveness—in this field also. Patterns of thought and belief that exclude our fellow men rather than drawing us nearer to them cannot be right in the modern world. It has always been true that we are 'members one of another', but

to-day the acceptance in thought, feeling and action of that truth is a condition of survival.

In an age of rapid change such as the present is—and the future will continue to be—all absolute positions are unlikely to serve us. In place of rigidity—formerly expected of all adults, particularly those set in authority over others—we can choose to enter into a flexible, objective, exploring, creative relationship with our environment at the present exciting phase in the evolution of man on earth. This is not easy. It requires more courage than does rigidity. Possible retreats are tempting and legion: the retreat into egocentricity, into despair, into utopianism, into worshipping the good old days, into worshipping success, into esoteric cults, into nationalism, into holier-than-thou superiorities of one kind or another, into condemnation of those not like ourselves—to name only a few escapes from the full possibilities of awareness and co-operation in a changing world. But it is not through retreat or condemnation, but through acceptance without complacency that the world may be transformed from what it is into what it might be—indeed must be.

Our rôle as adults is to seek to convey to the next generation both a sense of hope and a sense of responsibility. The 'unresting creative spirit of man' has not come this far without the power to go further yet. Only by losing heart ourselves and letting the young lose heart can we halt the forward movement in ourselves and our society. If we do halt it, in this country or in that, it will be taken up elsewhere. But it need not halt for us unless we choose it shall. The challenge of the present dangerous corner in human affairs is not a cause for despair but for closer co-operation, clearer thinking and feeling, higher courage. Things must have looked black when bubonic plague wiped out half the population of Europe in three years, or when the freezing ice caps crept down upon the warm valleys where early man lived. But here we still are. Let us outface the Jeremiahs, continue to believe in ourselves, and hand on that belief refurbished to the young.

SOME RECOMMENDED BOOKS

- Dreikurs, Rudolf. *Fundamentals of Adlerian Psychology*. (Greenberg.)
 Adler, Alfred. *What Life should mean to you*. (Faber & Faber.)
 ———. *Social Interest: A Challenge to Mankind*. (Allen & Unwin.)
 One, or both, of the first two books, followed by *Social Interest*, provide a comprehensive outline of the Adlerian insights.

Further reading:

- Wolfe, Beran. *How to be Happy though Human*. (Routledge.)
 (A popular treatment of Adlerian psychology, relating its principles to the situations of everyday life.)
 Adler, Alfred. *Understanding Human Nature*. (Allen & Unwin.)

The Way of the Teacher

The Core of Jung's Contribution

James L. Henderson

ALL our ways lie through home and school, and for those of us who are teachers there is also the track—perhaps even a side track or *cul-de-sac*—in the staff common room! The encounters we have within the family circle, in the classroom and with our colleagues should constitute enough of a bond to permit of our talking together about the fundamentals of education. Like the other writers in this series of articles my whole approach to learning and teaching has been profoundly influenced by fresh insights into the springs of human behaviour, gained from the discoveries of depth psychology. With them I share certain common convictions about the structure of personality, such as the existence of unconscious processes and their positive and negative potentialities for the life of the individual and the group.

Yet it is from Jung's Analytical Psychology that I have received the richest guidance, first in helping me to make sense of 'a world that is not mad but merely growing', and secondly in providing keys to pedagogical doors which were previously closed to me. The core of Jung's contribution is that it helps once again to make possible the creative life in what Marcel has called 'a broken world' and Malraux 'the metallic realm of the absurd'; in the age of the hydrogen and cobalt bombs it has shown how we may become persons and not mere victims or executioners—men and women able to develop the constructive as distinct from the destructive discoveries of modern science.

What is it that makes the creative life possible? The answer is simple and profound—experience of wholeness. This ancient wisdom, expressed in concepts like Chinese Tao or Christian Grace, began to elude modern man when the traditional channels through which it flowed to him became blocked by nineteenth-century scientific materialism and the ossification of ecclesiastical institutions. Jung has helped to clear a fresh channel for that ancient wisdom which none of us, least of all teachers, can afford to neglect. His main achievement has been to demonstrate how conscious and unconscious parts of the human

personality relate to one another and how it is the destiny of man, as individual and as species, to tread the way which leads to harmony between them. This is what Max Plowman was getting at when he remarked that the end of education was 'to discover one's own harmony and then to learn how to practise it'.

Such a condition of harmony or balance to a general extent exists at the instinctive, primitive, infantile level where the feeble force of consciousness barely emerges from unconsciousness. It can be re-discovered at a different level in true adulthood and maturity, where the necessarily still powerful pull of unconscious processes can be matched from the standpoint of consciousness. All along the way man is exposed to the danger of regression, a peril glimpsed with tragic insight by Nietzsche when he spoke of the 'sacrilegious backward grasp'. Yet the danger itself acts as that challenge to the hero in man which gives him opportunities for experiencing wholeness. These experiences range from moments of childhood bliss—the riveted attention of some four-year-old, intent on a gleaming pebble—to the sustained and conscious joy of mystical communing with the universe. Jung's psychology offers many examples of how these experiences come about and is particularly valuable in emphasizing that they are always of a double character. That is to say, they occur whenever we feel ourselves able to accept a situation or a relationship in its entirety, light and dark, sorrow and joy. Such a condition arises whenever and for as long as we are living from the 'midpoint of our personalities'; it is the 'union of zest with peace' when we feel ourselves to be 'in form', 'on the beam'.

Jung's specific contribution to depth psychology consists in a detailed and many-sided analysis of how, in actual practice, man comes upon this midpoint between consciousness and the unconscious—the 'still centre', the 'diamond core', the 'immortal spark', the treasure, the seed, the light, the Godhead immanent, as it has been variously called. It is not the function of the present paper to attempt to summarize Jung's work in this respect, but one main feature of it calls for

mention. In his exploration of the deep unconscious Jung came upon what he terms the archetypes. By this he means certain innate tendencies in the human being, tendencies often expressed in mythological or religious themes and images, bringing with them immense energy. This energy may be used creatively or destructively. The willingness of man to die for his faith, whether it is faith in God or faith in Hitler, is a typical example of this energy at work. In all the great enterprises of personal and collective existence—making a home and building a world, fighting for freedom and falling in love, seeking for wisdom and binding up wounds—the archetypal forces are at work. Most constantly valid among these forces is the one insisting that a man be true to himself, find his own inmost depth and live by it; whether this is called the Kingdom of Heaven within a man of the Christian Gospels, the *entelechia* of Aristotle, the 'That art thou' of Hinduism or any other of the many ways in which this fundamental psychological fact has been expressed.

Where this urge to wholeness is followed (and, consciously or unconsciously, it is followed by all men and women who seek to make something of life) it leads to a deepening and broadening of the human being, the development of what Jung calls the Self. In place of the ego-centred life there is a gradual going over to this deeper centre, and a consequent development of the total personality, conscious and unconscious. This discrimination between ego and Self occurs when a man can in all charity exclaim, 'Not I, not I, but the wind,' when he feels the breath of the spirit on the cheek of his soul and has learnt not to abuse it for merely personal or destructive ends. Jung's plea is that this movement from the ego to the Self, the whole man, should be undertaken not casually or by accident but in full awareness, as the meaning and purpose and fulfilment of life.

THREE KINDS OF EDUCATION

The implications of such a view are manifold, none greater than in the field of education. In order to appreciate Jung's educational ideas it is necessary to remember constantly that the child is no 'mere fortuitous concourse of atoms', not just a biologically or psychologically determined object, no 'fly to wanton boys', but the incarnation of spirit poised to discover itself. Education is the agent of that self-discovery. Jung divides

it into three categories: education by example, collective education and individual education. Each of these three categories naturally tends to merge into the others, persisting throughout life, but the essential differences are nevertheless clear.

Education by example is the oldest, strongest and most enduring of all methods because it is largely unconscious and is based on the fact of the physiological and psychological identification of the child with its parents and through them with the values, habits and beliefs of the society to which they belong. Where such values are well established there is naturally a good earth on to which, as it were, the child can haul himself out of the sea of unconsciousness. Where they are only loosely held, or not held at all, such solid ground hardly exists; and the child is correspondingly handicapped in getting a hold on life by the fact that its parents have no such hold.

The child, that is to say, sets out on its journey towards consciousness, helped and hindered by its physiological and psychological identification with the parents and their wider social context. The next stage consists in the psychological equivalent of weaning; but a child cannot be weaned from something unless and until he is weaned on to something. What that something will be depends very largely on the prevailing faiths and values of the age. To the degree that those faiths and values are true symbols of the spirit's way, the weaning will be successful and the child attain some degree of maturity. To the degree that they are false symbols, the child will remain infantile.

Education by example plays a fundamental part in all psychological development of the young. Where for some reason it is absent the result is tragedy. Jung maintains that children deprived of this basic form of education tend to revert to a state of very little consciousness and practically no memory—a situation in which it is not fanciful to hear in one's ear the phrases 'cosh boys', 'werewolves', 'Dead End Kids'.

Collective education, which is the second of Jung's categories, proceeds according to rules, principles and methods, deliberately expressed in systems and institutions. These are the conscious formulations and expressions by a society of its sustaining myth—its half-glimpsed vision of the good life. Incidentally this myth may have lost its actual potency some considerable time before the institutions, which are its expression, are affected. Hence such situations arise as that

so prophetically described by Kierkegaard in which men 'in all innocence want the established order to continue but have the more or less certain reflective knowledge that it no longer exists'.

With the disruption of Western society over the last fifty years, the vision that went to its making has been largely lost to sight. Moreover, this has occurred at the very moment when education has become general. Huge masses of people, provided for the first time in the history of the world with an opportunity for learning, have been confronted with and dosed by, not the genuine article, but a spurious form of 'Collective Education'—spurious because it corresponds to a pre-twentieth century materialism, which no longer tallies with the known facts about the universe.

The natural reaction to this plight of cultural dislocation has been twofold. In the Western democracies there has been an attempt to rectify matters solely by an increase in the amount of already existing collective education—more degrees, more evening classes, a higher school-leaving age—presumably with the faint hope that this might by some unexplained process revive the faith that has been lost. In the dictatorships the panacea offered has been deliberate conditioning in a fabricated myth, designed to cloak the seizure of absolute power. Neither expedient can really provide a solution to the problem, which is to re-discover the true vision for our times, which will in turn give rise to the current collective education.

This re-discovery of the true vision of our times is what Jung means by his third category of individual education. Individual education begins, not with the child as such, but with the parents and teachers. It is for them to undertake the high adventure of enlarging their consciousness, of finding in themselves the midpoint of the personality, of exploring the archetypal forces at work in their own lives and in the life of the age. In so far as those responsible for educating the young—which in the end includes everybody—are not to be 'contractors-out' of life or mere rebels, they must learn, each one of them, how to make their own 'unique experiment in living', and this, both in spite of and because of, the demands put upon them by collective education and education by example. The success with which an individual makes this experiment will

depend on the degree of insight he obtains into the true nature of his Self, the understanding he can achieve of what in the last resort it is that 'makes him tick'. So far as the teacher is concerned, two things are involved: how he personally can play his right part in re-discovering the true vision of our times; and how the insight so gained can be carried over into the curriculum.

THE MENTAL HEALTH OF TEACHERS

Teachers are the linch-pins of society: that is why the state of their mental health should be a matter of high concern to everyone. Regarded in theory as valued members of the community, they generally tend to be under-estimated in practice, being poorly paid and, often enough, treated as figures of fun or pathos and even as the whipping boys of indignant parents or undisciplined children. Their position surely depends a very great deal on the kind of society in which they function. If it is a culturally uniform, homogeneous one, their task is well defined however humble; they are the transmitters of that society's prevailing beliefs and customs to the succeeding generations. Spiritually, politically, economically they steer the young by a compass which the majority recognizes as valid. This is most obvious in a totalitarian state or a strict religious order; but it was just as clear, though in a more complex form, in the British system of the 'gentleman'.

If, on the other hand, teachers are asked to function in a non-homogeneous society, in which spiritual values are diverse, political aims grossly at variance with one another and economic tendencies self-contradictory, they altogether lack such a compass, with one of two possible consequences. Either they try to contract out of their educational responsibilities by peddling 'inert ideas' and teaching subjects instead of children, or they take it upon themselves to try to supply the missing homogeneity. They do this by themselves, striving to make sense of the world and so offering nourishment to their pupils when parents, churches and governments have on the whole abdicated from their task. Both alternatives expose the teacher to acute mental strain, leading often to a loss of mental health.

To suppose that mental health can be defined analogously with physical health is a misconception. It is to assume that the mentally healthy person is well adjusted in the same sort of way as

the physically healthy person, who has sound limbs and a good appetite. Yet as soon as the question is raised, well adjusted to what or to whom, the barrenness of such a definition becomes all too clear. For we can only answer the question by replying: well adjusted to life, and life is a compound concept, not a simple one to be expressed in terms of psychology alone. This much, however, may be said. One essential condition of mental health is the realization that the whole of human existence is a tension between apparently irreconcilable sets of opposites, love and hate, light and dark, life and death, and innumerable others. The mentally healthy person is one who knows how to be contentedly at play between these opposites, who consistently says 'Yes' to foul and fair, tempest and calm, even when they do not happen in just the proportion he personally would have chosen. He is the man, or woman, who has humbly recognized and joyfully accepted this law of his humanity and who has furthermore learnt to acknowledge that only in conditions of near sainthood can it be fulfilled within the span of a lifetime. He has learnt how to keep his balance on this razor's edge of truth, quite often, as in the case of a Dostoievski or a Beethoven, a Socrates or a Buddha, at the cost of his own sorrow or that of the community of which he is a part. The way between the opposites is never an easy way. If life does not topple him over the edge, death, unless it is his own timely one, undoubtedly does. That is why the German poet, Rilke, prayed:

'O Lord ! give to each one of us his own death—that dying which proceeds from a life that has known love, significance and need . . . It is the great death, which each of us carries in himself, that is the fruit of all life's struggle.'

The poet reminds us that human life is meaningless and culminates in frustration unless it is brought into harmonious relationship with death.

The mentally healthy person is at play between the opposites in a double sense: he feels within himself and perceives in his entire environment a tense pull—the strenuous play of a rope tugged between two opposite forces; and at the same time he enjoys this predicament recreationally—he likes playing the game, however grim or however delightful it turns out to be. Yet he is no mere passenger, to whom things happen. He is constantly making choices; but the more conscious of existence he is, the more readily he realizes that every seeming either/or is in fact a

both/and. The choice that he freely makes is strictly determined by the condition of his being fully and completely alive. He lives, because he knows he *is* lived. He can afford to take life seriously because he does not take it too seriously. T. S. Eliot's 'Teach us to care and not to care' sums it up in a line.

This law of opposites, by which a man cannot take the heads of living without its tails, confronts him especially in four of the major relationships of life: the relationship to his parents; to the loved one or ones; to his work as a member of society; and to the maker of the law, whom we shall for convenience label God but without attributing to that word any particular doctrinal significance. The opposites in each of these four relationships may be stated as the rejection or acceptance of the parents, the hatred or the love of the other one or ones, the disapproval or approval of society and the denial or affirmation of God.

When he was still a baby our teacher was already involved in the paradox: he could only accept his mother's care in so far as it was the expression of her own and the father's acceptance of the child's life in its entirety. The rejected baby can neither accept his pristine state of dependence nor without exceptional grace, or perhaps psychological treatment at a later age, grow to the point where infant acceptance of the parental authority develops into adolescent rejection of it. The child who has not been able to say 'Yes' to its parents cannot later on say an effective 'No' to them.

This one-time baby, now himself a teacher of children, experienced the law which forced him both to accept and to reject authority: if either reaction to this challenge was untimely—too soon or too late, too passionate or too feeble—it is inevitable that the grown-up teacher should carry into his adult life the scars of this unaccepted and therefore perverse attitude towards authority. In his school discipline this may show itself in an excessively authoritarian relationship to his pupils or on the other hand in an abdication of pedagogical authority to the extent of 'letting the little dears do what they like'. In neither case does he give evidence of that mental health which demands both acceptance of the parents and their rejection: in neither case can the children in his charge make use of him as they should be able to do, namely as a parent substitute figure, whom

they can feel to be on their side whether they are punished by him or rewarded.

Later, as a young man or woman, our teacher would have been concerned in relationships of greater or less intimacy or duration with someone to whom he or she is closely attached. Enough has been written and said about the serious effects on a young person if such experiences prove continually abortive, and in no other profession do the effects show themselves more cruelly than in the teaching one. Love is the very essence of teaching, as it is of life itself. Yet to enjoy mental health in one's relationship to the other requires much more than mere escape from frustration or repression: it involves choosing between the opposites of love and hate. Consciously of course one chooses love, but only for as long as one is under the spell of romance, which is by nature a transient condition, is it possible to deceive oneself into fancying that hate has not been chosen as well. 'Intimacy', writes Thibon, 'is the great test of love . . . The slow discovery of the reality of the loved being destroys little by little the inner idol of the loved one, the idol that was none other than the idealized projection of the self, the image of what the lover himself lacked.' Humble acceptance of this law is the only lasting seal on love.

The sombre fact has here to be faced that, neither in his relationship to his parents nor in his later experience of relationship to others is the teacher (any more than anyone else) wholly master of his fate. What happened to him in infancy is altogether beyond his control. What happened thereafter in the realm of intimate human relationships depends in part upon himself, but only in part. The creative acceptance of a life woefully remote from ideals of perfect happiness is part of the tension of the opposites that has to be held. In one form or another this is the fate of all. Every human being has his insoluble problem, the problem to which there is no answer. But this, rightly understood, is also the saving fact of life. It is upon the insoluble problem that a man learns to solve himself. It is in holding the almost unbearable tension of the opposites that he passes beyond the ego-centre's existence to the full stature of life. The Self arises out of conflict and in no other way.

The third field of tension comes in the collective life. As a member of society our teacher is faced with daily choices between approval and dis-

approval—in the staff common-room, in the playground and classroom, in his profession, in his church, in his political party, even in his nation. From earliest infancy he has sought the approval of his 'in-group' (family-school), largely by learning to disapprove of the 'out-group'. As an adult and particularly as a teacher he is placed in the position of deciding and helping others to decide what, in the middle of the twentieth century, is a viable society. Totalitarians of various colours tell him one thing, scientists tell him other things, and his social loyalties are pulled in different directions—to class, to creed, to nation, to Western civilization, to mankind as a whole. My contention here is that the mentally healthy teacher needs to know the priority of his social allegiances, and have them rooted sufficiently firmly to be able to withstand the disapproval which any definite viewpoint must provoke. Especially is this necessary in the confusion of an age whose social organization has been disrupted by total war, the rise to power of pseudo-educated masses and the very real threat of world annihilation through thermo-nuclear weapons. The mere stating of this third condition of mental health, namely a balanced relationship to society when no society in viable form exists, should be enough to indicate the tremendous burden we have placed on our teachers. 'Let them,' we say, 'educate the young to be good citizens', when we cannot agree among ourselves what good citizenship (in a world that is willy-nilly one world) implies.

As a man or woman in relationship with God, 'the name for that which concerns men ultimately' (Tillich), our teacher has to make his choice between denial and affirmation. He himself was probably educated on what is left of the spiritual capital of traditional Western Christianity, and his mind and heart have probably been confused by the supposed incompatibility of science and religion. In this field we have in Britain a supreme example of the non-homogeneity of present-day society. Parliament has laid it down since 1944 that the school day should start with an act of undenominational Christian worship and in most schools there is an agreed syllabus of religious instruction. In contrast with this fact, the vast majority of parents under fifty have ceased themselves to be Christians in any but a most vague 'decent chap' sense; they leave religion to the schools; and either do not care whether it means

‘Often the gifted child develops slowly; and from external observations it is sometimes difficult to distinguish the bright from the mentally defective’

C. G. JUNG

THE DEVELOPMENT OF PERSONALITY

While Jung's main researches have centred on the subject of individuation as an adult idea, he has also a unique contribution to make to the psychology of childhood and has gone far in applying modern analytical concepts to educational theory and practice. He has repeatedly underlined the overwhelming importance of parents and teachers in the genesis of the intellectual, feeling and emotional disorders of childhood, and he holds that all real education of children needs teachers who not only know how to learn, but who can also develop their own personalities. The essays *Analytical Psychology and Education* expound his views on these important subjects, and are the biggest item in the present volume. This also contains an outline of the theory of child development.

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anything to their children as there presented to them, or say openly in front of them that 'it's all my eye'. Alternatively, they attempt to bring up their children and expect the schools to do so on an ethical system devoid of any metaphysical foundation. So here again, and in this most vital of all issues, society abdicates and leaves it to the teacher.

It is important to state the nature of this aspect of the teacher's problem of mental health as plainly as possible. The sense in which, as a matter of fact and practice, he seems to stand in an ambivalent relationship to God, is twofold. First, he has learnt what the scientist in particular has seemed to be telling him about the universe as a neutral, amoral affair in which man's fortunes are determined by the play of natural forces. Because he has found this an intolerable condition, he and his fellows have tended more and more to withdraw from the problem or to seek compensation for God in subsidiary authority, figures or institutions—the 'expert', the 'system', a dictator, a shirt. Yet this sense of his denial is contradicted by his own day-to-day outward behaviour when for the most part he acts towards

his pupils as if there were meaning and value in the acquisition of knowledge. Secondly, the teacher is blinded and bewildered and antagonized by that side of the divine reality which is turned towards him in its dark and evil-seeming aspect, for example, in the blackness of apparently innocent suffering. He can no longer accept this opposite through the traditional medium and link of the devil and sin, and so until quite recently he has tended to dismiss it as unreal. Dark events of recent years no longer permit him so to do. Belsen and Hiroshima have forced him to reconsider the human situation in terms of reality rather than of wishful thinking. It is here that certain of the discoveries of depth psychology have most to offer, especially in helping him to become aware of that other side of consciousness or 'shadow' which, as it manifests itself in sinister or disastrous form, he is prone to deny or to neglect. By seeing the opposites at work in the world, no less than in his own inner life, he learns the fundamental psychological fact that the mid-point of the personality, the still centre, is where darkness and light are fused but not confused, and here is the gateway also from the Godhead

immanent to the Godhead transcendent, the means by which the creative power becomes channelled into the world. As William James expressed it, in *The Varieties of Religious Experience*, once it has been effectively realized that 'there is something wrong about us as we naturally stand' it is possible for a man to make the discovery of the 'germinal higher part' of himself; and thence to proceed to the further discovery that this 'germinal higher part' is 'conterminous and continuous with a MORE of the same quality'—the creative power beyond good and evil, transcending both.

In saying this I am not advancing any specific religious doctrine, but the psychological conclusions to which the actual experience of religion through the ages has led. In the specific context of this paper I am suggesting that the teacher's mental health depends on his willingness to acknowledge in thought and deed that he is involved in a creative process. He becomes conscious of this through the acceptance of unceasing struggle between the opposites by means of which the spiritual process is incarnate, in other words through his experience of wholeness. From some such viewpoint he can speak to the condition of his pupils and offer them what at present they so sorely lack, namely an education to accept evil and death as realities, to be recognized as the necessary complements of good and life.

All that I have attempted to say here can be reduced to the following five propositions:

1. Teachers in a culturally non-homogeneous society such as our own contemporary one are expected to perform a function which in culturally homogeneous societies is shared by parents, churches and government.
2. Teachers seek either to evade this responsibility or to shoulder it in pioneer fashion, in either case tending to develop symptoms of overstrain and lack of mental health.
3. Mental health consists essentially in the basic overcoming of ignorance by developing the capacity for being creatively at play between the opposites of existence, grimly where necessary, gaily where possible.
4. These opposites can be focussed round the teacher's four basic relationships: to parents, loved ones, society and God; and teacher training should therefore consist primarily in an elucidation of these relationships.
5. Children require this mental health of their

teachers if they are to have a satisfying answer to youth's unceasing question, 'By what authority?' The only authority which children may fairly be expected to respect is the teacher's own manifest mastery of the 'know how' of life and this can only derive from a state of mental health.

A CLUE TO THE CURRICULUM

There are moments in school—timeless moments—when a lesson suddenly lights up and class and teacher are carried forward on a common wave of understanding. Most of us who teach would agree that these moments are rather 'hit or miss' affairs; delightful, when they occur, but all too fleeting, elusive and spasmodic. Anything that can help to make them more frequent and enduring must therefore be welcome, and it is here that the educational methods implied in analytical psychology become of practical relevance and concern.

These timeless moments come when the archetypes are touched. The dull and often dreary transmission of information is suddenly permeated with new meaning. Dead words become living, because a living reality has been reached. The archetypes are the roots of our common being, the deep sources of insight and energy inherent in man. Nothing is more necessary in education than that the child shall be enabled to find these roots and get from them the sustenance and support he needs as a developing human being.

Especially is this true to-day. There is nothing melodramatic about admitting that children, above all during the adolescent years, are inevitably in 'an uprooted state'. They are uprooted from the familiar soil of family and home, and that is a natural and necessary part of growth. But what is unnatural and unnecessary, yet most prevalent in this mid-twentieth century, is for the parents, teachers, employers and rulers themselves to be in an uprooted state! This makes the child's predicament a doubly perilous one unless and until the true roots of his being, conscious and unconscious, can be found.

To devise a curriculum which would enable children and adolescents to make creative contact with the archetypal forces bears a certain resemblance to the writing of Utopias. Such a curriculum, in its entirety, is not within immediate practical reach except, perhaps, in the hands of quite exceptional teachers in quite exceptional

schools. But in the same way as the writing of Utopias has its value, in that some of the features gradually become translated into fact, so it may be useful to imagine a curriculum embodying the archetypes; in the hope that from it the teacher may derive clues to the timeless moments when the living word for a while prevails.

The broad idea of a curriculum of this kind is that it should help to lead the child towards the great mysteries and meanings of life, so that from early years he shall be aware of and feel at home with them. With this aim in view it would seek to provide children at appropriate stages in their studies with experiences which appeal to their personalities as a whole, to the unconscious therefore as well as to the conscious levels of their understanding—a process of familiarization with archetypal themes. How best to do this is a matter on which, at present, we know next to nothing. In attempting here to set out concrete examples I have no more in mind than to indicate how I personally would proceed, reckoning as always to learn from experience; and, of course, recognizing that others, with greater experience and insight, would proceed differently.

With these caveats, I would take as the core of my curriculum a series of central themes, each with a manifest content and a latent archetypal significance.

Around the age of eleven, when children are preparing to launch forth into the world as quasi-independent beings, I would suggest that the first great need is the realization of where it is they start from, the great archetypal theme of the home. The first year of exploration would, accordingly, be of different kinds of homes in different ages. First, the homes of prehistoric man, the dwellers in caves and rock shelters, how they got the means to live and the records they have left; in particular, the cave paintings—Altamira, Lascaux and the plastic art of present-day primitive peoples. Next, the homes under the Manorial System, cottage and castle, the three-field method of crop rotation, knights and ladies, freemen and villeins. After that, homes a hundred years ago, the factory towns and slums, the primitive equipment of even the 'big' house, the large families, the horse buses and trams. Finally, homes to-day, what really makes a home, the part the modern child takes in home-making.

The principal aim here is that a child shall discover his roots, in the past and the present;

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and, among other things, realize how much the security and well-being of homes to-day depend upon everyone doing their part, the baker baking the bread, the grocer selling the sugar, the butcher supplying the meat and all the other innumerable contrasts with earlier homes, from the time of primitive man.

Along with studies of this kind I would attempt always to have something which, for lack of a better name, I call the 'sustaining myth'. By this I mean some tale or legend, drawn from the past, the symbolism of which relates to the theme under discussion, but broadens out to greater vistas. The myth of Adonis, the corn spirit that dies each year and is reborn, the tale of Hiawatha, the mighty hunter, might perhaps serve as sustaining myths at this stage, stirring the archetypal echoes, pointing the way for what is to come.

In the next year, twelve to thirteen, having given the children a feeling of the archetypal quality of home, the stage is set for adventure—the breaking away from home for which they need to be psychologically prepared. The first theme here, in my tentative curriculum, would be the theme of discovery, the hard task, the long journey, the great voyages, of the body and of the mind. Moses, Columbus, Pasteur, Mme. Curie, would be a representative array of heroic figures, bringing in widely different settings of time, place and endeavour. For the sustaining myth I would take the tales of Beowulf, the Iliad and the Odyssey, emphasizing the character of the women—Penelope, Nausicaa, Circe, Helen—no less than the men. With the figure of Mme. Curie one of the great transformations of the modern scene would appear: woman not only in her timeless and timeworn rôles, but as scientist and discoverer.

The following year, as an essential part of this same theme of adventure, would come the first specific introduction of the opposites: the manner

in which the hero is dogged, not only by opponents and difficulties without, but by the opponent within—his own shadow side. Here there is a striking array of historical figures, beginning with Joan of Arc (with whom the shadow side is at a minimum) and working on to Cromwell, Napoleon, Lenin, Hitler, illustrating progressively what can happen when the shadow side enters in and, it may be, completely takes over. Here the sustaining myth might well be the Arthurian Cycle, with its heroisms and failures, its chivalry and its deceptions, its Quests of the Grail and how

Between the idea
And the reality
Between the motion
And the act
Falls the shadow.

For those who continue their schooling to seventeen, there would be the possibility of exploring both the inward and the outward worlds thus opened up. Here three great themes intertwine: the theme of sex relationships; the theme of action—political, economic, scientific, artistic; and the theme of human destiny and purpose. To separate out any one of these themes at any one time—that of sex relationships, for instance—would be to give undue stress to one aspect only of life. To omit any one of these themes would be to hand over that whole aspect of life to the haphazard guidance of the comic, the cinema, television and the street corner.

How best to present these themes, with their sustaining myths, is a much more difficult problem than the home adventure, hero/shadow pairs of opposites so far considered. Much would necessarily depend upon the character and training of the teacher, the seriousness and sense of responsibility of the class. As before, I propose to set out briefly—for purposes of illustration only—how I would attempt it: recognizing that in these matters we are all blind guides. In matters of sex, of right action and of relationship to God, our present culture gives us no sure lead.

In regard to the sex theme I would conceive of the school as furnishing a corrective rather than an all-round influence. The immediate present-day aspect of this relationship will be presented on every hoarding and every screen, in plays and comic strips, in dubious stories and, all too often, in immediate experience of broken homes. What is needed is some intimation that love is something more than romance or desire. It is not less but better sex interest which must be the goal of the

teacher. To achieve this he must not be afraid to see it take its properly disproportionate place in the adolescent's curriculum; behind this attitude must stand the teacher's wisdom in recognizing that not to allow affection to be passionate is to ensure that later adolescent and adult passion will not be affectionate. The illustrations and 'sustaining myths' here are not easy to find. It is an interesting and significant fact that, in Western culture, the great archetypal patterns of this relationship are predominantly tragic: Lancelot and Guinevere, Tristan and Isolde, Antony and Cleopatra, Abelard and Heloise, Romeo and Juliet. It is by stories such as these, and those with happy endings too, that boys and girls can be helped towards an understanding of both the delights and dangers of romantic love—the intoxicating joy of falling in love, the deadly peril of demanding perfection of any one human being. This in fact is the tragedy encountered by so many of the great lovers of history, namely to try and fix in time and person what ultimately belongs to neither but to the dimension of mature love which transcends both loss and death. What unquestionably is needed in the early years of adolescence is the knowledge, explicit and implicit, that this relationship has its great archetypal depths, that it is one of the ways of approach to the ultimate mystery of life.

The accompanying theme of right action, already touched upon in the opposites of the hero and the shadow, will probably be best dealt with by taking outstanding persons and outstanding inventions, at the same time painting in the background of their times and influence: as for instance, Machiavelli and Lincoln for the political aspect; Leonardo da Vinci, Pascal, Francis Bacon, Isaac Newton, for the emergence of the scientific spirit; Blake and Wagner as varied illustrations of the artistic spirit at work. In regard to inventions having an archetypal background, there is plenty to choose from: the smelting of metals from the earliest times to the present day; the evolution of housing, from the rock shelter of primitive peoples to the ambivalent advantages of the beehive kitchenette flats of the modern city; the evolution of flying, from the myth of Icarus and the drawings of Leonardo to the latest jet (where the rôle of teacher and taught may well be reversed).

The 'sustaining myth' at this stage might usefully go back to mediaeval times—the Canterbury

Tales, the Divine Comedy—not presented in their dreary aspect, as so much out-of-date 'literature' to be learnt for examination purposes, but with the kind of explanatory comment such as that provided in Dorothy Sayers' interpretation of Dante's work. In such a form this earlier world comes alive, ideas and people go cantering past in the great pageant of life, and the developing mind of the adolescent boy or girl may feel for the first time how he is part of that company.

Towards the end of the school period, around the age of seventeen, the enquiring mind is ready for the modern equivalent of the rites of initiation: the communication of the funded wisdom of the society, the secret of the elders as it once was, now no longer an assured doctrine but a field for personal discovery. The theme of the ultimate mystery of human life can probably be best presented through the medium of the great religious figures and great teachers of the past—Buddha, Socrates, Jesus Christ; and from such strange and terrible episodes as the raids of Genghis Khan, the Holy War of Islam and the Crusades of mediaeval Christendom. Here much that was implicit in the earlier years' work can be made explicit, especially and centrally the finding of one's true being, the emergence of the whole man, the Self, from the mass apathy and mass madness that can all too easily dominate the collective life. The human dilemma, as exemplified in dramas of good and evil—such as Job, as Hamlet, as Faust—would provide a background of 'insoluble problems' on which the boy about to become man, the girl about to become woman, could, in a first, tentative fashion, start to solve themselves. It is about this age that the enquiring adolescent mind begins to ask, what is it all about, what is the meaning and purpose of life. The teacher cannot give the answers. But he can supply some of the necessary elements, by means of which each may seek his own answer.

The themes of these studies, which for the majority of children must not be thought of in academic terms but rather practically and aesthetically, should have constant reference to the children's own growing points of interest in the daily scenes and encounters of their lives. They will have been confronted with the challenge contained in the Gnostic text: 'learn whence is sorrow and joy and love and hate, and waking though one would not, and sleeping though one would not, and getting angry though one would

not and falling in love though one would not. And if thou shouldst closely investigate these things, thou will find HIM in thyself, one and many, just as the atom; thus finding from thyself a way out of thyself.'

A curriculum so constructed can bear witness to the end of all learning, namely the awakening of the child to the Self. The use of psychological insights can bring a progressive revelation of the basically religious nature of life.

THE CREATIVE ACT

'Times are coming in the life of humanity when it must help itself, conscious that the absence of transcendent aid is not helplessness; because man can discover limitless aid immanent within himself if he dares to reveal in himself, by the creative act, all the power of God and the world, the true world, freed from the illusory world.'

(*Nicholas Berdyaev:*

The Meaning of the Creative Act.)

The creative act is an act of faith, which draws its dynamic from the experience of wholeness. Young children do, for the most part, live creatively, because they are still close to that pristine state of wholeness which belongs to the security of womb and home. The rest of life is a venture away from that anonymous and largely unconscious condition, and education is the means whereby people may be equipped to face this adventure. Vital to its success is the wherewithal to withstand the danger of arrested development or even regression when the still immature organism is confronted with the inevitable, negative seeming experience of pain, frustration and the prospect of dying. Assuming that some at least of the Jungian insights of depth psychology as described in this article are acceptable to the teacher, what is the nature of the creative act, which will make him capable of recognizing the ingredients of that wherewithal and supplying them in assimilable form to his pupils?

There is no ready-made answer to this question. A first step might be to acquire through reading the basic psychological knowledge. As a tentative guide to such reading, a brief annotated bibliography is appended to the present paper. Most people will probably find, however, that it is not so much the reading itself, as the increased awareness thus brought about, that has the true educative influence. As Jung repeatedly emphasizes, all that he has done is to express the age-old wisdom in modern concepts and modern words. Once the mind is directed towards this

wisdom, one starts to make one's own discoveries.

A second, invaluable counsel is to link up with one or two other people taking this way, to become part of a small, informal working group. It is by seeing the integrative process at work in others—outside oneself as well as inside—that it becomes real. The fact that the others, like oneself, may have everything to learn is not in any way disabling. It is the process of *joint* discovery that matters; for then it can be seen in the round and brought into life. Simply to read and discuss at the intellectual level has only limited usefulness. It is a necessary beginning but no more than that. The age-old wisdom itself cannot be acquired in such fashion. But where reading and discussion are followed by *shared* experience and realization, the way of the teacher, properly so called, begins to open out.

A small working group of this kind will probably find it of great advantage to undertake together some concrete activity. Here, the 'clue to the curriculum' may perhaps provide a useful point of departure. Whether or not the group is mainly composed of teachers, the problem of the transmission of values from one generation to the next is something with which all are concerned. At present there is, in most countries, an almost complete failure to transmit, largely due to the fact that the elders themselves are unsure of what life's values truly are. It is not only in the curriculum that the age-old wisdom needs to be communicated, but in home, in work, in worship, in play, in all the manifold aspects of life. But to be in a position to transmit, one must first have found the wisdom oneself. It is in acting first as generator, later as transmitter, that the working group finds its full function.

In the end, though, it is upon the individual man or woman that everything depends. No working group, however good, will carry itself, let alone anyone else. There must be the urge, personally felt, to find and hold and pass on the wisdom. And here the teacher has not only a unique responsibility but an opportunity that is likewise unique. At the very heart of his vocation is the fact that a teacher teaches by what he is far more than by what he does or says. More than any other he needs, as an essential part of his function, to obey the Delphic injunction: 'Know thyself: Become what thou art.'

In practice, it is by growing daily more con-

scious of the inspiration his job offers him that the teacher best realizes his own true being. As a first tentative step in this direction he may find it a useful exercise to examine himself and to answer fairly, certain of the questions raised in the earlier part of this paper: where he feels himself to stand in regard to Jung's three categories of education; what is his attitude to his own parents, to loved ones, to the society of which he is a member, and to God; and, lastly, what is his judgment as to the function and structure of the curriculum. These and like exercises can bring a new dimension to the flatness of everyday labours, the dimension of depth; and with it a new vision, the vision of wholeness, a life—small or great—lived to the full. To the teacher such vision can be of special regenerative value when from the age of about forty he is confronted with what Jung has called 'the problem of the second half of life'—a problem of particular complexity for the teacher, who by reason of his vocation is unremittingly associated with young people whose preoccupation is necessarily an opposite one to his own, namely the getting away from origins rather than the approaching of the final goal. Such exercises can prevent him from offending all little ones, including the child within himself, by causing him to understand that only by serving their mysteries can he help them to face their problems and, in so doing, find themselves.

SUGGESTIONS FOR READING—JUNG

- Jung, C. G. *Modern Man in Search of a Soul*. (A general introduction to Jung's ideas.)
 — *The Development of Personality*. (Papers on child psychology and education.)
 Wickes, Frances. *The Inner World of Childhood*. (Practical application of Analytical Psychology to the interpretation of children's problems.)
 Campbell, —. *The Hero with a Thousand Faces*. (Various manifestations of the archetypal figure of the hero.)
 Martin, P. W. *Experiment in Depth*. (Contains suggestions for the forming of working groups.)
 Isherwood, Margaret. *The Root of the Matter*. (The 'perennial philosophy' applied to education.)

SUGGESTIONS FOR READING—FREUD

In technical language:

1. Freud, Anna. *The Ego and the Mechanisms of Defence*. (Hogarth Press, 1948.)
2. Klein, Melanie, Paul Heimann, Susan Isaacs and Joan Riviere. *Developments in Psychoanalysis*. (Hogarth Press, 1952.)

In everyday language:

1. Wicksteed, Joseph H. *Blake's Vision of the Book of Job*, with reproductions of the illustrations, 1910; second edition, 1924. (Dent.)
2. Flugel, J. C. *Man, Morals and Society*, first published 1945. (Penguin Books, 1955.)
3. Hourd, Marjorie. *The Education of the Poetic Spirit*. (Heinemann, 1949.)
4. Klein, Melanie, and Joan Riviere. *Love, Hate and Reparation*. (Hogarth Press.)
5. Winnicott, D. W. *The Child, the Family, and the World Outside*. *In preparation*. (Tavistock Publications.)
6. The Psycho-Analytic Study of the Child. (Imago). Vol. 8. *Some Remarks on Infant Observation*. Anna Freud.

The Sense in Non-Sense

Freud and Blake's JOB

Marion Milner

'Without contraries is no progression.'

(William Blake, *The Marriage of Heaven and Hell*, 1790.)

WHEN I tried to think how psycho-analytic ideas could best be put into a form that would make any sort of bridge between the experiences of the teacher and the experiences in the consulting room, I remembered Blake's Illustrations of *The Book of Job*. It is now ten years since it first occurred to me that this series of engravings seemed to be dealing with the same kinds of facts about human beings that I had been trying to understand during five years' study of the system of education in schools. I had had the idea then that there was something being left out of the system and that it was something to do with the problem of psychic creativity; but that is also the theme of Blake's illustrations. Thus I have come to look on Blake's *Job* as the story of what goes on in all of us, when we become sterile and doubt our creative capacities, doubt our powers to love and to work; and also a story of the battle we all have to go through, to a greater or less degree and whether we know it or not, in learning how to become able to love and to work.

Freud was also concerned with the story of the battle, in fact it emerges as the central theme of his researches; and the essential fact about Freud is that he invented a new instrument for the study of this battle. He discovered that, in a setting in which it is understood that a person can, as far as the listener is concerned, say exactly what comes into his head, without bothering that it should be polite, or even whether it makes sense, then what he says will gradually be seen to be making a sense of its own, a hidden sense that the person had never guessed was there.

The problem of how the facts about human growth, which the use of this instrument revealed, can be made available for education is a vast one; thus the attempt I am making here to indicate something of the implications of these facts is necessarily very limited in its scope, both on

account of space, and because I can only give my own personal belief about what is most relevant for teachers, both in Freud's work and in the work of his followers. These beliefs are based on fifteen years of clinical practice with patients, together with reading about the findings of others who are using the same instrument and who are struggling to formulate what they have seen in terms of a scientific body of knowledge. It is owing to the difficulty of the kind of language that analysts have developed, for the sake of convenience in talking amongst themselves, that I am trying to present what I want to say in this different language, the language of the Bible.

In this article, therefore, I am going to give a brief description of Blake's version of the Job story, as shown in the pictures,¹ for the sake of those who are not familiar with them; and then I will attempt to describe certain ways in which what Blake is saying in visual and poetic symbols could be re-stated, both in terms of current Freudian theory and also in terms of what Freudian theory may be developing towards. Since I believe that a work of art is something that, through its manifold symbolism, speaks to each in his own tongue, I make no claim that what I see in it is what everyone must see in it, for it is obvious that each must make his own interpretation.²

Blake's *Job* consists of a series of twenty-one engravings, with texts from the Bible and various linear designs set around the margins.³ The first picture shows Job with his wife and family all praying under a spreading tree, surrounded by his flocks, while musical instruments hang unused upon the tree. The second picture also shows the family scene; but up above, instead of the tree there is God the Father enthroned with angels,

¹ I am not here concerned with the problem of Blake's position as a visual artist, but only with the depths of his understanding, as a poet, of human nature.

² In trying to come to my own conclusions I have made much use of Wicksteed's commentary but I am not discussing Blake's extensive use of right-left symbolism, which is carefully studied by Wicksteed.

³ The version I am describing is the fourth and final version (published 1826). Blake engraved this version and added texts from the Bible and marginal drawings, after he had made other versions in water-colour. There are various modern editions which can be obtained at most public libraries.



(v). *Job gives his last crust to a beggar.*

God the Father having the same face as Job; and Satan is shown leaping in before the throne. The third picture shows Satan destroying the sons and daughters and their children; the fourth shows messengers bringing news of the disaster to Job and his wife who sit alone. The fifth again shows the Deity on his throne, but looking rather insecure, and Satan beneath him is holding a nozzle which belches flame in the direction of Job's head; whilst Job, having lost everything, is sitting beside his wife and offering his last crust to a beggar. In the sixth, God has disappeared and Satan dominates the picture; he stands astride the prostrate body of Job, still directing the fiery jet against him, but now with all the force behind it of the thunderous clouds which fill the sky. The text says, '*And smote Job with sore boils.*'

In (vii) Satan has gone, but the battle with Job's friends begins. Job is shown, utterly weak but still patient. His wife and his friends join in lamentations and their pity finally undermines his control, so that in (viii) his rage breaks out and he begins to curse the day he was born, his wife and friends now speechless before his grief.

In (ix) one of the comforters, Eliphaz, is shown revealing his own vision of God, here shown as a stern commanding immovable figure above the clouds. In (x) Job still maintains his innocence but his friends point accusing fingers at him and his wife argues with him. In (xi) the God Job has called upon appears, but in demonic form and his friends have now turned into devils, they are pulling him down into the fires of the pit.

This is the crisis of the descent of his spirit, now the recovery begins. For in (xii) Elihu appears and there are now many stars in the sky; and in (xiii) God appears to Job and his wife in the whirlwind. (xiv) is the famous picture 'When the Morning Stars sang together', the starry heavens of (xii) have now become peopled with seraphim and below them is again the figure of God with the face of Job, no longer enthroned but with his arms outspread as if creating the world. Beneath the clouds are Job and his wife and his friends, now all looking upwards. In (xv) God is reclining amongst the stars and pointing downwards, directing the attention of Job and his wife and friends to an enclosed circle in which are the two monsters, Behemoth and Leviathan. In (xvi) Satan is shown being cast out from heaven, and in (xvii) the Deity has gone, but the figure of Christ is shown, standing beside Job and his wife and blessing them. In (xviii) Job prays for his friends, and instead of God with the face of Job the sky is filled with the sun, and Job is in an attitude of worship. (xix) is the opposite of (iii) in that here Job and his wife are shown receiving charity; and (xx) shows Job for the



(vi). *Satan smiting Job*

first time within his own house, surrounded by three daughters, and on the walls there are paintings. (xxi), the final picture, is the same as (i); Job is here once again under the tree with his wife and sons and daughters, surrounded by his flocks. But they are no longer praying, they are now all standing up and playing upon the instruments which had before hung unused upon the tree.

Having given this brief description of the pictures I will now comment upon them, in the light of the marginal texts. I am not quoting all the texts, for reasons of space, but have selected those that seem, for me, to throw most light on the pictures.

THE NATURE OF JOB'S ERROR

The first question is, what is the exact nature of Job's sin, as depicted by Blake—sin being defined, as clearly Blake meant it to be defined, as that which cuts us off from creative power? I think the answer is given in one of the texts to the first picture and elaborated throughout the whole series. *'There was a man . . . whose name was Job, and that man was perfect and upright.'* Surely here is the answer, no man can be perfect, therefore he is denying his human nature. But how does he get the idea that he is perfect? It seems to be because his conscious intention is good, he *'feared God and eschewed evil'*. Thus he is shown persistently denying that there could be any evil in himself; and he is shown as able to do this because he believes only in the conscious life, he believes that because his conscious inten-



(xii). *Elihu: I am Young & ye are very Old.*



(xv). *Behemoth and Leviathan.*

tion is good and solely devoted to the worship and service of God, therefore he must be good. But in (ii) Blake shows Job's inner world (that which is above is within, says Blake elsewhere) and here is the exact opposite of Job's idea of himself as perfect—for here destructiveness, in the person of Satan, leaps in and demands expression.

But what is the cause of the destructiveness, since Job was shown in (i) as having everything he could possibly want? I think the answer is that in the first picture Blake is describing both the earliest state of infancy, which feels like a wholeness, but a wholeness which is inevitably lost through growing experience of the frustration of the instinctive life: and, at the same time, the attempt to return to that state through conscious submission to an imposed moral law. Thus he seems to be depicting the same idea of the first state of infancy that Freud talks about; the state before the child is able to distinguish between himself and the world in terms of actuality, when all goodness seems to be part of oneself, when the heaven of one's mother's arms

seems to be one's own creation, all heaven is ours and all power. This concept would explain why God the Father bears the face of Job. But this state does not last, it is a kind of dream life, says Freud; and he says that, when we do wake from this first state, it is so hard to give up the original feeling of omnipotence that we project its memory outwards on to an omnipotent external father, and then re-incorporate it in the form of an almighty father 'up above'—that is, inside. So Blake puts as his text for the first picture, *'Our Father which art in Heaven . . .'* By perfect obedience to the will of this heavenly father, we come to feel that we can regain vicariously our original estate; we feel we can become one with our father in heaven. But with such obedience there also goes rebellion, even though unrecognized, for it seems we do not give up our wilfulness so easily; and our destructive rage at the loss of our original heaven, if unrecognized, is split off and put into an outside evil thing, so that it is not we who wish to destroy, it is 'Satan' or his equivalents. And so, in the third picture, Blake shows Satan filling the sky, towering over the dead and dying bodies of Job's sons and daughters and their children and the crashing timbers of their house. So also in the fourth picture the news of the disaster is brought to Job and his wife; that is, he has not seen it happening, because he is as yet quite unconscious of the depth of destruction going on within him. And it is then, in (v), that Blake shows Job, having lost all he has, giving his last crust to a beggar; and the God within, whose face is still the face of Job, almost pulled down off his throne, as Job is given into the power of his own Satanic destructiveness. What did Blake mean by this special twist he gives to the story, by showing the beginning of Job's inner downfall, after the loss of all his children and possessions, as coming at the moment when he shares his last crust with a beggar? Why is this the moment when God gives Satan the power to afflict his body and his soul? Certainly Blake's making this the crucial moment in Job's downfall is a reversal of conventional views on Christian charity. But Blake, of all people, would not disparage charity in general. Why, therefore, does he show Job as given into the power of Satan by such an act? It seems to me that Blake meant to show that Job is in the power of his own satanic rage just because it is still unrecognized, just because he is desperately

attempting to defend himself, by philanthropy, from recognizing his own primitive lust for possession, and the rage when this is frustrated. So it seems that it is this, the unconscious hypocrisy of the act, that brings about the inner disaster and that finally leads him into the depths.

DESCENT TO THE DEPTHS

In the next picture (vi) showing Job prostrate upon the earth, with Satan standing astride his body, pouring down the fiery vial of the tempest upon his head, Job is still consciously the perfect obedient servant of his God. *'The Lord gave and the Lord hath taken away, blessed be the Name of the Lord.'* But consciously he does not recognize that he was helpless as an infant, not omnipotent: *'Naked came I out of my mother's womb and naked shall I return thither.'* A Freudian could say that this is the beginning of his becoming able to recognize a fundamental fact: the fact that his initial feeling of wholeness, unity with the universe, was only made possible because he had a mother there, separate from himself and therefore able to nourish and protect him from the hurtful impacts of that universe. But he does not yet recognize his anger at having eventually to give up both that protection and also the illusion that he did not need it because he thought he did it all himself. He does not yet recognize his anger, but his body breaks out in boils.

In this picture Job's head is reared backwards, so that he sees neither Satan standing over his loins, nor his wife weeping at his feet, whom he seems to be repudiating with a gesture of his hands; although there is a stream of light flowing from his feet up her kneeling thighs, while his own face is in darkness. All this suggests that Job's inner battle is also affecting his sexual powers, the lack of creativeness shown in the first picture is also a sexual impotency. So it seems that in his ideal of his own perfection he is repudiating his sexuality and all that is to do with the flesh, since he is shown straining to avert his gaze from his own body, as well as from his wife. Here Freudians would say that the denied rages of his infancy at the loss of the first feeling of total possession of his mother have now made him doubt the goodness of his own sexual love; for the nozzle of fire wielded by Satan clearly has a phallic significance. Thus his love for a woman must be repudiated because his first love for a woman (his mother) was too much mixed with

unrecognized anger: anger which included the rage at discovering that he himself was not God the Father, and that his real father also had rights.

It is in (vii) that his friends' lamentations for his plight finally undermine his control, and in (viii) that he breaks into that magnificent flood of poetry by which, in the Bible story, he curses the day he was born. Blake quotes: '*Lo let that night be solitary and let no joyful voice come therein: Let the day perish wherein I was born.*' Thus the anger, when it does come to expression, is half turned against himself, it is half suicidal; but it is also an attack upon his parents for ever causing him to be born. His friends and wife now bury their faces at the sight of his grief and remain silent beside him for '*seven days and seven nights*'.

In the next picture (ix) he is shown getting slightly nearer to recognizing that the cause of his trouble is within himself, for he is shown looking upwards (i.e. inwards) for the first time. And what he sees, through the vision of Eliphaz, is what Freud would call the persecuting super-ego—a terrifying figure, not an indwelling spirit of love, life, action, but an angry sternly commanding God, with arms bound, remaining aloof and taking no part in creation but sternly judging with a fierce half-dark light blazing from him, one who: '*. . . putteth no trust in his Saints and his Angels he chargeth with folly*'. Job can see this terrifying vision through another's eyes, but he does not yet see that his own God can be unjust, because of containing the satanic element within himself that he has had to deny; although this understanding is hinted at in the text: '*Shall mortal man be more just than God? Shall a man be more pure than his Maker?*'

In (x) he still maintains his own innocence and that his God is just: '*Though he slay me yet will I trust in him*'. In fact he tries to defend himself against knowing that his own internal father-God can contain destructive aspects by feeling that the destructiveness comes from his friends, it is they who are wrongfully pointing accusing fingers at him: '*The just upright man is laughed to scorn*', says the text. He is indeed far from seeing that Eliphaz's fierce God is also his own, and even farther from seeing that this stern God of accusation and vengeance is his own creation, fashioned out of his own anger at all that has frustrated his instinctual desires. Instead he is in a state of confusion, he pleads his own weakness, even makes an attempt at placation and pleads for

mercy: '*Man that is born of a woman is of few days and full of trouble . . . , And dost thou open thine eyes upon such a one and bringest me into judgment with thee.*' In (xi) when the God he has called upon appears as the Devil, Job himself is again prostrate, once more turning his face away; but now it is the looming closeness of the body of the Devil that he is trying to fend off with his hands. He feels himself the helpless victim of the evil thing; no goodness remains anywhere, his friends have become demons pulling him down into the fire of the abyss—and his Satanic God, with cloven hoof and a huge serpent entwined about him, but still wearing the face of Job himself, presses down from above, entirely obliterating all else. In fact, as the text says, this is a dream. And presiding over all Blake has put a double shape which commentators identify as the tables of stone of the Mosiac Law.

The texts show here how Job's battle of the spirit expresses itself in bodily symptoms: '*My bones are pierced in me in the night season and my sinews take no rest.*' And he now oscillates between belief in a persecuting God and a saving one: '*Why do you persecute me as God . . . I know that my Redeemer liveth.*' At the same time he has become confused about the distinction between what is good and what is evil: '*Satan himself is transformed into an Angel of Light . . .*'

This then is where the reliance on conscious obedience to the moral law imposed from above has landed him, this is the final outcome of believing in the letter of the law and denying the inner unconscious realities of instinctive human nature. For this picture may be compared with the first, where Job was the omnipotent lord of all he saw, everything was his and God was in his image; whereas here it is the Devil that is in his image and he is utterly helpless before him. '*Who opposeth and exalteth himself above all that is called God or is worshipped*' says the text. And Freud would say it is this very idea of omnipotence which explains why Job has had to set up such a wholesale defence against knowing the bad in himself, against knowing the difference between himself at his best and himself at his worst. For if one is omnipotent for good one can also be omnipotent for evil.

RECOVERY

In the next picture (xii) showing the beginning of Job's recovery, a new figure appears, Elihu;

he stands in the bleak landscape before the dreary group of Job and his wife and his friends, he comes in like a dancer, one hand pointing to the many stars that now appear in the sky, the other directed towards the friends. The clues as to what Elihu means to Blake are in the texts.

- (a) Job is beginning to discover that conscious processes are not the only kind there are or the only wisdom, but that understanding can come through looking at his dreams, that his dreams are telling him something:

'In a dream, in a vision of the night . . .
Then he openeth the ears of men and sealeth
their instruction.'

- (b) Also he is realizing something about his mind and its limitations, beginning to realize that his thoughts and wishes are not omnipotent and therefore that he is not responsible for everything that happens, either for good or for evil:

'Look upon the heavens and behold the clouds
which are higher than thou'
'If thou sinnest what doest thou against
him . . .'
'Or if thou be righteous what givest thou
unto him.'

And if his thoughts and wishes are not omnipotent, neither the constructive nor the destructive, then he will have more courage to face the bad ones.

- (c) He is also discovering that all he has been through is not accidental and pointless, but that the living force within him, which is more than his conscious mind, is doing something, striving after something:

'Lo all these things worketh God oftentimes
with Man to bring back his Soul from the pit
to be enlightened with the light of the living.'

- (d) And at last he is beginning to recognize the mind's capacity for being aware of itself, the seeing part at last separated from the judging and commanding and interfering part:

'For his eyes are upon the ways of Man and
he observeth all his goings.'

And it is a very young capacity of the mind, as compared with the countless generations of blind living.

'I am Young and ye are very Old wherefore
I was afraid.'

Thus I think Elihu seems to stand for a new kind of awareness; for in Job's eyes is that inward look, as if he were just daring to let

himself see an immense expanse of new possibilities. But his friends have that blank expression which people show when unconscious processes are mentioned but they still believe that conscious ones are all there are. And Blake also seems to be saying that it is through relationship with a person that such a capacity develops: '*If there be with him an Interpreter One among a Thousand.*' Job has also discovered something about his body, for in the marginal drawings his sleeping figure is shown with streams of spirits emanating from his hands and feet as well as his head, and ascending to the stars.

In the next four pictures I think Job is shown beginning to test in his own experience the new idea that Elihu has given him. Having taken the momentous step of becoming able to be aware that his conscious thought is not all there is, he now reevaluates his position with regard to powers outside him. In (xiii) where God speaks from the whirlwind it seems that he and his wife face their own smallness before the powers of nature outside them: for God is here shown no longer separated from them by the belt of clouds. And the texts show the beginnings of the capacity to accept ignorance (a theme also developed in (xiv)), a capacity which, Freud would suggest, begins with the first momentous questionings of childhood. For, having discovered that he is not the omnipotent lord of the world, nor did he make it, the child then must ask, who did make it, and who made him. '*Hath the rain a Father and who hath begotten the drops of the dew*' says the text. But it is not the dew that the child is most concerned with, it is himself, and what made him. Above the picture Blake has put the text, '*Who is this that darkeneth council by words without knowledge*'; and below it, '*Then the Lord answered Job out of the whirlwind.*' A Freudian would see implicit in this picture a reference to the child's problem of coming to believe in the real creative forces, both in himself and the universe; a problem which has at its centre his anger at having to face the fact of that union of his parents which created him. In addition there is also I think a hint of the child's anger—not God's—the child's protest against an education that fails to show him how all growth and creation are the result of the interplay and integration of opposites.

And then comes (xiv), 'The Morning Stars', a picture so full of profound meaning, but essentially I think a statement of what happens when the

spirit no longer stands aloof, like Eliphaz's God, but is spread out to embrace and give itself to the whole of the external world. When anyone discovers how to stop seeing the world with the narrow focussed attention of expediency, stops interfering and trying to use it for his own purposes, then says Blake, something like a miracle can happen, the whole world can become transfigured. *'That he may withdraw Man from his purpose and hide Pride from Man'* said the Elihu picture: *'Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion'* says the Morning Stars picture. And Blake implies that such experiences are also something to do with accepting one's own dual nature, the male and female aspects of the psyche; for under the spreading arms of the Deity with the face of Job are shown the sun-god and the moon-goddess, one on each side. And Freud would add that it is something to do with coming to accept, emotionally as well as intellectually, the fact that each of us was created by a father and a mother, and that there was joy in that creation—or there was meant to be.

In fact 'The Morning Stars' seems to be a picture of a particular kind of imaginative concentration, both very active and very still, a wide spread contemplative attention which gives of itself, of its own essence, to what it sees, a state which brings a joy that Blake tries to express by the interlinked shouting seraphim: a state which is sometimes spoken of in Freudian language as one of 'cosmic bliss'. And Blake seems to be saying that it is a state of mind which does create the world anew, and oneself in it, not cut off and isolated but essentially part of it. In fact I think he is saying that perception of the external world itself is a creative act, an act of imagination; without the imagination we would not in fact see what is there to be seen. And it is surely a state that is known at moments, to all of us, in childhood, but so often entirely lost in the purpose-driven life of adulthood; although we can find it again either actively or vicariously, through the arts.

But these high moments do not last. In the next picture (xv) it seems that the principle of simple, non-interfering awareness, represented by Elihu, is directed, not towards the outer world but towards nature within. Instead of the moment of cosmic bliss, of union with creation in which everything is linked in joy and ecstasy, there is

the picture of Job and his wife and friends peering down to where the hand of God is pointing. And it points to the two monsters, Behemoth and Leviathan; Behemoth, half elephant, half rhinoceros, standing upon the ground, Leviathan a kind of spiny sea-serpent lying on its back in the water in what looks like an agony of suffering or even about to expire.

In fact, with his new-found power of seeing, Job does now look inwards and tries to understand what has been happening to him. And what he sees are these two great beasts, the life power within himself in its most primitive forms. The texts say: *'Of Behemoth he saith he is chief of the ways of God.'* Does not this mean that although Behemoth is shown as a great ungainly monster he is also one of the prime sources of the creative energy? The text for Leviathan says: *'He is King over all the children of Pride.'* And both have a suffering look, a look of blind unseeing eyes, as if to express the idea of energy not yet aware of itself.

Freudians tend to look on the basic energies of man as two-fold and argue about what names to give them. Blake also seems to be showing them as two-fold and here calls them Behemoth and Leviathan. The fact that Leviathan (although called 'he' in the texts), is represented in such a passive position, lying on its back, half drowning, with an expression of what might be either an agony of ecstasy of submission, suggests an idea of femaleness; while Behemoth is shown as full of a heavy bull-like power. There is also further evidence that Leviathan represents the female aspect of energy in that it is shown as half sea serpent; for in 'The Morning Stars' picture the moon-goddess on the left is shown driving a team of sea serpents, in contrast with the sun-god's team of horses. Perhaps the fact that Leviathan looks as if expiring is also meant to express the thought that the 'female' way of functioning has not been given sufficient recognition by Job, an idea which is certainly developed further in the last picture but one, where Job's daughters are given 'inheritance among their brethren'.

The next picture shows the results of awareness. *'Hell is naked before him and destruction has no covering.'* Satan is being cast out; and the texts show that when Satan is cast out so also is the belief in the omnipotence of the conscious intellect. *'It is higher than Heaven what canst thou do, It is deeper than Hell what canst thou know?'*

Also: *'Canst thou by searching find out God, Canst thou find out the Almighty to perfection.'* So Job has now become able to tolerate ignorance. And apparently, as he recognizes his own denied rage it is no longer split off into a satanic power before whom he is helpless; since he no longer thinks he is the perfect upright man because his conscious intentions are upright, he no longer feels his own accusing conscience as something not himself. *'The accuser of our brethren is cast down'* says the text. So it seems that seeing has become separated from judging, awareness has replaced condemnation. *'Thou hast fulfilled the judgment of the wicked.'*

I have said that this is the last picture in which the God with the face of Job appears: this seems to mean that Job can now stop the compulsion to worship himself. It seems that he has now no need to create such a central image of himself as God in order to counterbalance its opposite, the denied knowledge of his own capacity for ruthless destructiveness. He no longer needs to protect himself from the terrible grief and shame of knowing that he is capable, in the secret depths of his heart, of wishing to destroy those he loves most when they frustrate him; because, in recognizing the destructiveness he has also brought in another force that has power to control it. *'Even the devils are subject to us thro thy name'* says the text. And, if this is a picture of becoming able to dispense with his concern for the perfection or otherwise of his own image of himself, it throws light on a text that Blake put beside the earlier picture (xi), where Job's God appears as the Devil. *'... yet in my flesh shall I see God whom I shall see for myself ... though consumed be my wrought image.'* For here I think Blake indicates that the process of getting rid of the wrought image of oneself is something that accompanies the discovery of the new kind of power over destructiveness. The Satan that is cast out would thus be a composite symbol; he stands partly for primitive destructiveness in the face of frustration, but also for the 'wrought image' of the righteous self-hood, this virtuous self-image created as a defence against the pains of knowing how much we can hate what we love: but a defence which only makes us more vulnerable. For, if others do not agree about our perfections, if they criticize, then we become more angry, an anger which covers fear of being in fact the opposite of perfect—of being utterly worthless.

It is in the next picture (xvii) that Jesus actually appears, standing upon the earth beside the kneeling Job and his wife and blessing them. Clearly it is an intensely real experience, for the text in this picture says: *'I have heard thee with the hearing of the Ear but now my Eye seeth thee.'* Also it is an essential part of Job's recovery: *'He bringeth down to the Grave and bringeth up.'* It seems that Job no longer needs the omnipotent father God commanding from above-within and identified with the 'wrought image' of himself, for he has found a kind of control that is inherent, part of what is controlled, not separated and split off. He has found a power that transcends the duality of controller and controlled. *'And that day ye shall know that I am in my Father and you in me and I in you'* says the text. Thus the psyche is surely no longer split into a part which orders and a part which obeys—or rebels. And the resulting control of instinct is based on love rather than fear. *'He that loveth me shall be loved of my Father and I will love him and manifest myself unto him.'* But again Blake emphasizes that it is accepting the truth that is the redeeming force: *'And the Father shall give you another comforter ... even the spirit of truth.'* Thus he seems to be saying that when all the disillusion at discovering oneself a separate body, at loss of belief in omnipotence and at the discovery of dependence, is accepted, mourned for, and the mourning itself not denied, in all its suffering and anger and tears, then something new happens, to do with the transcending of the separateness of the separate body—through the imagination.

The popular view of the Freudian concept of the unconscious is that it contains only the bad things, the hates and lustfulness that we do not like to admit in ourselves. But any practising analyst knows also how strong is the repression of love. *'O Human Imagination! O Divine Body I have crucified!'* says Blake elsewhere. There is no doubt that Blake is saying that we do in fact continually crucify our imagination, kill our capacity for the imaginative understanding of others, and for two reasons. It is partly because such understanding can bring pain and responsibility; but it is also due to our clinging to those principles of logical thought which require a duality, a split between subject and object, between seer and seen. Certainly, we do have to make that split if we are to emerge from the dependence of babyhood and manage the practical

necessities of our lives; but where this principle fails is when it is given more than its rights in our relations with our fellow men. Thus Blake, since he clearly uses the figure of Jesus to stand for what he calls imagination, is making claims for this other kind of thinking which is not based upon the duality of formal logic—subject-object. Hence also Satan is used as a symbol of the isolation (bringing hate) which results from this way of thinking that insists on the complete self-sufficiency of the conscious individual ego.¹ In fact, he also stands for that reliance on the exclusively logical mental activity which separates itself from what it looks at and also from its unconscious roots; a reliance which Blake considers as a kind of sleep, from which we shall wake up. As yet there is hardly any logic for this other kind of thinking, although the phrases, 'the logic of irrationality', 'the sense in nonsense', do show that the problem is increasingly coming to the fore in current philosophical thinking, as well as in psycho-analysis; in fact a psycho-analyst can now say, 'We are poor indeed if we are only sane' with some hope of being understood.

And Blake seems to suggest that this second kind of thinking which is non-interfering, non-assertive, is also a wide embracing kind which does not primarily concern itself with boundaries; he shows this by the position of the arms of Elihu, and of the Deity after the appearance of Elihu, wide-stretched arms in contrast with the tightly-bound ones emphasizing the separateness of Eliphaz's God. Also in the marginal drawings for the Elihu picture the spirits which emanate from Job's sleeping body reach out to the universe; as if Blake wishes to indicate that a process is here going on which undoes the over-fixed separation between self and other, self and the universe.

In the next picture (xviii) Job is praying for his friends. Having discovered how to face his own destructiveness, the unredeemed animal nature within him, he now has to face the real nastiness in other people; not the omnipotent nastiness derived from his own fears of himself, as when he saw them as demons, but their real nastiness, their actual accusations and criticisms and failure to understand him. And Blake suggests that the facing of this problem is crucial for the restoring

of Job's creative powers; for he puts, for the first time, a palette and brushes in the marginal drawings, also ripe ears of corn. And Job is standing facing a stone altar from which rises a flame that forms a background to the upper part of his body and outstretched arms. In the earlier pictures fire has always been associated with Satan; now it is as if all the passion of Job's instinctive life has become concentrated into a single flame of imaginative concentration. Thus the centre of his being is no longer his own private wish-fulfilling idea of himself, it has become something not private at all but shared by everyone, something symbolized for Blake by the sun. '*For he maketh his sun to shine on the Evil and the Good and sendeth rain on the just and the unjust*' says the text. So Job can now give to his friends the same wide understanding that he can give to the primitive within himself; and the result is that he is now freed from the necessity to protect himself continually against them in a hard defensive armour of possessions and rights: '*And the Lord turned the captivity of Job when he prayed for his friends.*'

The next picture (xix), in which Job is shown accepting charity, goes back to that early critical moment when Job lost everything, but denied his sorrow and rage by splitting it off and feeling that it was someone else suffering the pains of loss, not himself; when he shared his bread with a beggar and Satan gained power over his body and soul. For here he is accepting help, not giving it, able to wait and be dependent upon the goodwill of others, able to be empty and in need without either becoming angry and destructive or having to give charity out of essentially selfish motives, in order to bolster up the belief in his own self-righteousness. '*The Lord maketh poor and maketh rich*', '*Who provideth for the raven his food when his young ones cry unto God*', say the texts. And it is this acceptance of dependence and his own low estate which leads directly to the next picture of the full freeing of his creative imagination.

In (xx) Job is shown for the first time in his house, and his arms are outstretched in the same position as the creator in 'The Morning Stars' and the Whirlwind. On the walls to the right and the left, are two pictures of destruction, reminiscent of the earlier ones but not identical, and in the middle is a repetition of the God of the Whirlwind. In fact, Blake seems to be emphasizing, through the fact that the destruction is in pictures on the inner walls of his house, that they are

¹ I am greatly indebted to Kathleen Raine, Blake scholar as well as poet, for reading this paper and introducing me to Blake's use, in his works, of the concept of Satan; also for making comments which, for me, emphasize the difficulties that arise when the same words 'ego' and 'self' are used to mean quite different ideas, by different schools of thought; although it is beyond the scope of this paper to try and sort out these differences.

imagined acts of violence, not real ones. I think this means that Job has now become able to face the destruction that he has done in his secret thoughts and to realize how, in his early belief in the omnipotence of thought, he felt he had really destroyed those he loved and so had had to build up the wrought image of his own perfection to compensate. Thus in spirit he has now become able to encompass all the manifestations of the primitive energy; the violence of the inner whirlwind is no longer denied, shut out, so its energy can now be enchannelled for creative ends. And grouped around him are his three daughters; it is they who are restored to him, his sons do not appear till the next and final picture of his restored external life. The marginal drawings are of musical instruments and the leaves and fruit and delicate tendrils of the vine. And the texts say: *'There were not found Women fair as the Daughters of Job in all the Land and their Father gave them inheritance among their brethren.'* I think that here Blake means to show that the acceptance of what he calls the female principle within the psyche, equally with the male, is necessary if the full creativity of the human spirit is to be established. This would throw light on the fact that in the picture where Satan smites Job with boils, Job is shown repudiating his wife; and also why, in the stage of recovery depicted in 'The Morning Stars', the moon-goddess on God's left is given equal prominence with the sun-god on the right. In fact it looks as if Blake means to say that the need to suffer, in the Biblical sense, to permit, if not recognized and given psychic expression, if denied and crowded out by the need to dominate and control by force, will still find its own perverted expression in physical suffering, in bodily pains and enforced dependence upon others, like the enforced helplessness of Job under Satan's trampling feet. Here a Freudian would say that the drawings also indicate how Job's relation to the mother within him has been restored, since it is the mother who is the first to disillusion and so becomes the first object of the infant's wrath.

In the last picture (xxi), in which Job is once more under the tree with his wife and sons and daughters, now all are playing upon their instruments, they are again surrounded by their flocks, and the sun and moon are again on each side of the great tree; but this time the sun on the right and the moon on the left. This is the reverse of

the first picture, and is an example of that use of right-left symbolism by Blake, which I have had to omit from this interpretation.

What exactly is Blake saying? Many things, some of which a Freudian can corroborate from clinical experience, and also probably many other things which we shall not fully understand for a long time to come.

(i) I think he is saying that the necessary restrictions of society do produce destructive rage, rage that we have to give up so many primary pleasures in learning to live with others, to work and take our turn and not demand more than our fair share. He is saying that this rage can be dealt with if it is recognized and allowed for, but if it is unrecognized then it can lead to internal and external disaster.

(ii) He is saying that the primitive in ourselves which responds to frustration with anger and destructiveness, can in fact be dealt with in a different way; there is another force making for control, which is other than that of ordering and forbidding and punishments for disobedience.

(iii) He is saying also that the traditional idea about how the primitive in us can be reformed, contains a deep pitfall. He is saying that the traditional method of setting up a standard of moral attitudes, to be consciously copied, and then exhorting people to set to work to copy, is full of dangers. Here, I think, he does not mean that there should be no social rules, that a certain deliberate patterning of behaviour is not necessary, for the sake of convenience; otherwise social living would become impossible. But what he does seem to be saying is that if this obedience to social rules is thought of as more than that, if it is thought of in terms of the acquisition of virtuous qualities and as a means to self-righteousness, then we are in danger, both of spiritual sterility and of inner disaster. In fact he is saying that our pride in our virtues is as much a cause of creative sterility as our denial of our vices, for pride in virtue is still concerned with the 'wrought image', it is still Satanic.

(iv) He is saying that when our aim is to know the worst about ourselves, not in order to wallow in it, but just to know, to know the truth, then this new force enters into the inner situation, and the cave-man within becomes tameable, even redeemed. For the primary bodily delights and omnipotent illusions of infancy, whose loss can stir such pain and rage, can be rediscovered in a

new imaginative synthesis of body and mind, of self and 'other'.

This is what Blake seems to me to be saying. Is it revolutionary? I think so. I think these ideas are still revolutionary, in spite of the fact that they were already formulated 2,000 years ago in the Sermon on the Mount and elsewhere in the Gospels. *'Blessed are they that mourn, for they shall be comforted.'*

And Blake seems to be saying this in terms of a male-female duality. He says that this idea that we can make ourselves grow spiritually, improve ourselves, by consciously following a pattern or model, is a result of a one-sided way of thinking, a way which he calls male; a way that tries to feel it is all there is, ignoring that there is also another way, which he calls 'female'; hence the picture of a Father-in-Heaven but no Mother-in-Heaven, and the idea of Job as a successful patriarch.

And Freud also is concerned with the growth of the spirit, he is concerned fundamentally with the growth of the power to love. For if one looked for a single sentence in which Freud epitomized his findings I think it would be 'A man who doubts his own love, may, or rather must, doubt every lesser thing.' And all his writings do in fact show how it became clear to him that learning how to love means learning how to mourn; that is, it means learning how to tolerate separation, the loss of what one loves, either temporarily or permanently, without either denying the love, saying the grapes were sour or that love does not matter, or the love turning to hate. Thus, learning how to love is learning how to manage the pain and primitive response of anger when the love is frustrated. And he showed how this learning to accept separation from what one loves applies internally, how it applies to the awareness of the separation between what we are and what we would like to be, the gap between our ideals and our actuality. He showed also how it applies to the problems of physical growth and the fact that, in growing to adulthood and old age, we have to leave behind some of our past joys which were only physically possible for infancy or for youth. In fact, psycho-analysis insists that we must be allowed and allow ourselves our griefs, otherwise our joys will be stunted; it is saying that the capacity to mourn is an essential part of our humanity, and an essential condition of psychic growth.

Thus I think that Blake is maintaining what all psycho-analytic experience confirms: that change of heart, growth of spirit, does not come about in the same way as that by which we alter our material surroundings, it does not come from purposeful activity, by having an ideal or plan and then working directly to achieve it. For it seems that the laws of growth of the heart are not even the same as the laws of growth of what we call the mind, those laws of learning by which mental and physical skills are acquired, something which can in fact be done by working to a plan. For it seems that true change of heart, growth to maturity of feeling, only comes about through facing the psychic pain of the recognition of the opposites in ourselves, the pain of the difference between how nice we would like to be and how nasty we often are. In fact psycho-analytic experience seems to be indicating more and more that change of heart is initiated by those moments when we manage just to look at the pain, feel it, embrace it, not trying to get rid of it, or remove ourselves from it, as we would if it were something outside us giving us pain. Thus there seems to be a fundamental paradox here, change of heart seems to come only when we give up trying to change. Apparently it cannot come by striving to conform to any pattern, however exalted, the very striving to escape from what we do not like in ourselves only drives us deeper in.

Thus psycho-analysis, which began with an attempt to cure neurotic symptoms, has become increasingly concerned with problems of character and personality: with the change in character and growth in stature which seems to have as its starting point, those moments when the patient is able to look at his sins, defects, weakness, without either trying to whitewash them nor trying to alter them in order that they themselves may become more admirable people. They are in fact moments in which hopelessness about oneself is accepted; and it is this which seems to enable the redeeming force to come into play. In fact it seems that when one can just look at the gap between the ideal and the actuality in oneself, see both the ideal and the failure to live up to it in one moment of vision, without either turning against the ideal and becoming cynical, nor trying to alter oneself to fit it, then the ideal and the actuality seem to enter into relation with each other and produce something new; and the

result is nothing to do with self-righteousness or being pleased with oneself for having lived up to the ideal.

THE RELEVANCE FOR EDUCATION

Uses of Authority

I think the fact that Freud discovered how the one-sidedness of reliance on the logical conscious reasoning power could be redressed, in the experience of the analytic session, through learning how not to interfere and control thoughts according to a preconceived order, has certainly led to some confused ideas about order and freedom in education. The fact that both the struggle against having to give up one's infantile feelings of omnipotence and the battle for spontaneity of the instincts is felt, at least in a patriarchal society, as a fight against the father, led some pioneers in education to think that if there were no authority in schools the pupils would all grow up free from neurotic restraints and inhibitions. This did not happen and I think for the following reason.

A wider reading of Freud's conception emphasizes the fact that the conflict with the father or father substitute is only the battleground for a more general fight; that is, between nature inside man, his instinctive desires, and nature outside him, the objective facts to which he is compelled to adjust if he is to stay alive. But man, by becoming a social animal has, to a large extent, substituted the compulsion of society for the compulsion of nature. Thus through the emergence of society, including the family, he has become less the slave of nature, more free in the external conflict with nature, than the animals; yet by so doing he has become more torn by internal conflict and revolt against that very order which is the condition of his material freedom. Thus a most profound problem of society is that the instinctive needs of human beings, if unordered, unintegrated, are themselves disruptive of that very external stability which they need if they are to be satisfied. And this is why the task of the educationist is so difficult, since the teacher, as also the parent in the rôle of teacher, cannot help being partly a disillusioner. The teacher represents that society which refuses to accept the primary instinctive ways of showing love and demands that substitute ways be learnt, however painfully. 'An infant wants to love his mother with all his bodily powers,' says Anna Freud. But that infant, in growing to be a child,

has to learn to tolerate the rejection of his primary ways of loving; he has to learn to give his love to parents, to society, in highly sophisticated ways which take much learning: in speech, not babble; in writing, not scribbling and smearing; in ability to wait, not impulsiveness; in social manners, not the abandonment of the puppy. And in order to learn at all the child also has to climb down from the original heights of omnipotence, to discover how little he knows, where once he felt he knew everything, how little he can do, where once he felt he could do everything. However skilfully this process of disillusion is accomplished it seems there is always pain in it—for the child—and somewhere, however hidden, some degree of hate. Thus it is that good teachers understand (intuitively, if not explicitly), that their task is to help the children with their hate, help them to accept it, recognize it, not shut it away so that it becomes a hidden Satan; which means that the teachers have come to terms with their own hate, so that, although disillusioners, they are also merciful.

Uses of Hard Work

In this sense the public examination is not essentially a test of what a child knows; it is an initiation ceremony intended to give a public recognition to our power to take pains, to undergo pains, labour, for the sake of something we value. In fact the Freudian viewpoint sees work well done, whether school work or earning a living, as essentially part of the struggle to come to believe in, and have good grounds for believing in, one's power to love. Also it sees, as a result of clinical experience (with the so-called 'normal' as well as with those who know they are not), that the inner structure of the unconscious part of our psyche is essentially animistic. That is, we build up our inner world on the basis of our relationships to people we have loved and hated, we carry these people about with us and what we do, we do for them—or in conflict with them. And it seems that it is through these internalized people that we carry on our earliest relationships, developing and enriching them throughout life; even when these first loved people no longer exist in the external world, we find external representatives of them both in new people who enter our lives, and in all our interests and the causes that we seek to serve. And because these internal people contain something of ourselves, they contain,

represent, the love and the hate which we first felt for the outside people, so we go on throughout our lives, continually discovering more of ourselves and more of the world, in developing our relationships to them through their substitutes. And not only do they represent the original objects of our love and our hate, they also are felt as helping or hindering figures working within us, and in this sense they become identified with our own powers.

In the Job story Blake's identification of the helping figures with the capacity for becoming aware seems to express the same idea of the essentially personal quality of the structure of the inner world. So also in psycho-analysis the curative process seems to occur because the patient, by continual experience of the not-interfering, not-judging, truth-seeking attitude of the analyst, is eventually able to 'take the analyst inside'; that is, he becomes more aware of and able to make use of the same spirit of truth within himself.

I think that the idea that, however impersonal our activities may seem to be, they are fundamentally to do with people, should be fruitful for teachers. For instance, the extent to which the staff of any school are used by the children as the *dramatis personae* of their own inner dramas can, at times, be a source of irritation or mystification, if the teachers have not understood the inevitability of the process; it may give them anxiety to discover they are temporarily being used to play the part of Satan, or of the demons that Job's friends became: or it may bring undue gratification or embarrassment when they seem to be cast for the rôle of Elihu or Christ.

What else is Blake saying that is relevant for education? Something about the one-sidedness of Job's approach to life as being to do with an under-estimation of the importance of the image-making capacity of the mind; for in the 'Job with his Daughters' picture, Job is surrounded by obviously self-created images. (In another picture Blake made of Job, one not included in the final series, Job is shown surrounded by the three figures of Painting, Poetry and Music.) Freud discovered the same thing, that it was by attending to what his patients freely imagined rather than to their conscious reasoning, that they were helped towards a freeing of their powers. The application of this to education is already being worked out in many recent experiments. One particular way is by offering to teachers vacation courses in which they themselves can be helped

to experience the astounding quality of the untapped capacities of the creative imagination in each one of them; particularly in those who have never had it interfered with by a teaching that believes only in the power of a split mind working to an imposed pattern, a teaching which fears that spontaneity means only chaos, or that the freeing of the imagination only means giving over the control to Satan.

Uses of Absentmindedness

Blake is also saying something about the importance of the occasions when the freed imagination interacts with perception and produces moments of vision in which the external world is transfigured. For the Freudian these are the moments when there is a temporary fusion of inner and outer, an undoing of the split between self and not-self, seer and seen; and it seems likely that these are the crucial moments which initiate the growth of new enthusiasms, the finding of new loves, moments when what Blake calls each man's poetic genius 'creates' the world for us, by finding the familiar in the unfamiliar, moments when the imagination catches fire and lights up a whole new vista of possibilities of relationship with the outside world. Thus they are moments of falling in love, which need not only be with a person, but can be also with a skill or a subject or a medium, with words or clay or sounds or stone. They are moments when the 'Spirit bloweth where it listeth . . .' (like Blake's God in the Whirlwind); they cannot be induced, either by the teacher or the child. But they can be allowed for; and, if psycho-analytic experience is right, they are most likely to occur in a particular kind of setting, one in which there is not too great fear of a tyrannical authority, so that the spontaneous life is either denied, or expressed in defiant rebellion; nor yet too much license, which would mean that the child is kept too busy with unshared responsibility for his own aggression to dare to give his imagination its head; in fact, in a setting in which it is safe, sometimes, to be absent-minded.

If one were to use Blake's work to form the basis of a prophecy, and attempt to point the direction in which further psychological discoveries will become of use for education, I would suggest the following: they will be to do with a deeper understanding of the creative relation to the internal spontaneous forces, making for wholeness.

Some Conclusions

Ben Morris

READING these articles leaves me with a number of very clear impressions. The first is of their profoundly individual character—an individuality which has persisted despite, in the preparatory period, a great deal of free discussion, comment, criticism and agreed amendment. This seems to me to be of great significance, for it suggests that each author has achieved a truly personal interpretation of the discoveries and hypotheses of the school of thought he or she is describing. This does not detract from, but rather enhances, the value of the articles. If psychology is to include among its aims the understanding of personal experience (as well as of individual and collective behaviour), then we must allow, at any rate at the present time, for a personal component in our formulations. It is a central tenet of depth psychology itself that we can accept only what 'speaks to our own condition'. Our 'conditions', while having much in common, vary from individual to individual and from culture to culture. As a species, we are far from the goal of being able to give a comprehensive and universally acceptable account of the whole of human experience. While we must maintain our endeavours to reach a truly general theory we must respect each other's need to select, emphasize and synthesize in a personal way. It seems to me at any rate, that an acceptance of such a permissive approach to the study of personal life may make it easier for others to reflect on what we have to say and to decide for themselves how much of it 'speaks to their condition'.

My second impression is that despite their individuality, each article seems to be thoroughly characteristic of the tradition it represents. The Jungian is a bold attempt to sketch man's education in relation to the universe and to himself, with the emphasis on the inner world of psychic reality, while not ignoring the social milieu in which alone the individual can grow. It points to an ideal of man living from the mid-point of his personality, in touch with the world, but in deep relation to an aspect of the divine spirit immanent in him. The Adlerian is a picture of a vigorous social psychology and philosophy which, in its educational implications, takes

serious account of personal and inner strivings. It points to the ideal of 'the individual involved in mankind', and of man at home in the universe of space and time. The Freudian is a case study, a real 'concrete universal', a miniature of the human situation. Individual (and therefore also social) destiny stands revealed by it, as the external correlative of the internal equilibrium which each person achieves, through education, between his own primal love and hate. It points to an ideal of man, recognizing and accepting the limitations of his humanity and sufficiently mature to renounce infantile modes of gratification. By so doing, it suggests that the way is open to him to attain a state of harmony at the adult level, through participation in the universal creative process.

Thirdly, there emerges the absolute necessity of approaching education as essentially a matter of relationships—between parents and children and between teachers and pupils. We are never dealing simply with problems of children's development in the abstract. It is always a question of their development and adjustment in relation to our own. To understand our task as teachers we have therefore first to understand ourselves. The teacher's rediscovery of himself, in particular as it affects his own mental health, is an issue of special importance requiring separate discussion.

Lastly, it seems to me possible to draw together into some sort of ordered scheme, some at least of the many educational implications and suggestions contained in these articles. This can be done, provided that we dismiss from our minds any possibility of a complete synthesis and reject in advance the idea of anything in the nature of a universal blueprint. Each reader can make his own selections and build them into a personal viewpoint. For myself, I find it convenient to consider these contributions from the point of view of a number of major themes which seem to run through them all and which, taken together, provide the basis for a broadly conceived philosophy of educational guidance. Before discussing these themes and their educational implications, it seems important to stress that they are not the peculiar property of depth psychology as a whole, or of any of its component schools. They are

great human themes to which many streams of thought, scientific and philosophical, have contributed. Each of them has entered into educational thought at different times and in different ways. The importance of these themes for our purpose derives from the double fact of their universally acknowledged significance for education, and the particular illumination which all forms of depth psychology bring to them. Perhaps the basic relevance of depth psychology to education is that it helps us, in a dynamic and compelling way, to see how these themes are connected with each other and to understand their importance both as conditions of, and fruits of, a truly human education.

THE MAJOR THEMES AND THEIR EDUCATIONAL IMPLICATIONS

There appear to be a number of major themes common to all the articles, but differently represented and variously emphasized in each. We may put in the forefront the fundamental rôle of love in human development. As the second we may cite weaning or the individual's need to establish his personal identity in the social and natural world. These two lead up to a third and central theme: knowledge and acceptance of oneself—making friends with oneself. From this central theme there flow a further two. These are the release of creative energy, particularly through the transforming power of symbols; and the achievement of wholeness, with which may be linked a sense of personal involvement in a universal process and common human destiny. The themes may therefore be regarded as forming a series, but this is only one aspect of their relations to one another. They are not separate logical propositions about human life and development, but dialectical concepts related to each other in complex ways. Each runs through all, each implies or involves all the others. Each may be discussed separately, but none can be fully understood in isolation.

For example, the power to love is closely related both to the acceptance of the power to hate (which is an essential part of self-discovery or self-knowledge) and to the release of creative energy. Moreover, our love only reaches maturity when we are able to feel our personal involvement with all mankind; and when we have developed the capacity to mourn without bitterness and to accept loss, separation and death as among the

necessary concomitants of life. Again, the achievement of wholeness requires that we should be thoroughly established as unique independent persons in our external lives; it demands equal acceptance from us of the dark and bright sides of our natures.

1. *The Fundamental Rôle of Love*

Love is the basic psychological factor in human growth, and the power of love and the power to love lie at the roots of all human achievement. It is essential to learning and to effective work. 'Work well done, whether school work or earning a living is,' says Marion Milner, 'essentially part of the struggle to come to believe in, and have good grounds for believing in, one's power to love.' The positive attitude to life, of which James Hemming speaks, is also essentially an aspect of this power.

What is this love of which we speak? Let us ignore linguistic subtleties and intellectual problems of definition, for in our hearts we all know very well what is meant by love, various as our personal experience of it may be. Let us say simply that it is derived from a primal bond of union and sympathy between human beings, and that it implies the equal readiness to give and receive which is the mark of true mutuality. Love begins with the babe at its mother's breast, develops through a variety of relationships, in childhood and in adulthood (in friendship, marriage and elsewhere) until it embraces all life and human kind. As parents and teachers we are faced with the double task of providing our children and pupils with the love without which they cannot grow into truly adult human beings, and of searching within ourselves for the hidden sources of this creative power. Learning how to love in this sense is never really easy, although it may be easier for some than for others. In Marion Milner's view, Freud was concerned to show 'that learning how to love means learning how to mourn; that is it means learning how to tolerate separation, the loss of what one loves either temporarily or permanently, without either denying the love, saying the grapes were sour, or that love does not matter, or the love turning to hate. Thus learning how to love is learning how to manage the pain and primitive response of anger when love is frustrated.' In our kind of society, there are many, and among them teachers, who have been frustrated in love or deprived of

their fair share of it, often from the beginning of their lives. The rediscovery by an adult of his or her own power to love, in spite of personal deprivation is one of life's hardest tasks. In tackling it, children are not only the source of greatest help but also of greatest danger—for out of our own need for love we may exploit their need to love.

What guidance does depth psychology give us in this aspect of our relationships with children. How does our teaching become informed by love? The attitude we require to develop is what James Hemming calls 'friendly co-operation'. We have to think first of their needs, and seek to satisfy our own through satisfying theirs, and this means neither over-indulging them nor neglecting them. It means continually creating opportunities for achievement, opportunities which they at their individual stages of development are capable of accepting. We have to learn to treat our children's failures (and our own) with understanding, as opportunities for further growth and we have to praise and accept anything positive in their work. These considerations are, of course, also part of the second theme: children's need to establish themselves as independent persons in the world.

But the love which is friendly co-operation also means more than this. It means criticizing and saying 'No' at the right time and in the right way. Marion Milner sees that in the deepest sense the teacher, like the parent, must be a disillusioner, not through ridicule, contempt or pity but through implicit acts of interpretation which enable the child to recognize the reality which is different from its own dreams. True educational 'disillusionment' can only be carried out in the spirit of love. Even so, some degree of pain and hate is always kindled in children when they have to renounce a primitive mode of behaviour for a more developed one. We have therefore to be able to deal constructively with children's hate. The teacher cannot do this unless the children regard him, as James Henderson says, 'as a parent substitute figure, whom they can feel to be on their side whether they are punished by him or rewarded'. And we can appear to children in this light only when we can acknowledge the capacity for resentment and hate which we harbour within ourselves. This brings in our third theme, the theme of insight, of self-knowledge and acceptance of self.

2. *Weaning. The Establishment of Personal Identity in the Social and Natural World*

Early education is largely concerned with helping children to establish themselves as separate beings, independent of their parents. This is essentially the concept of weaning. In Jung's thought this kind of education is referred to as education through example. It is based on the psychological and physiological identification of children with their parents, and through them with the society to which they belong. It is largely, if not indeed entirely, an unconscious process, and it corresponds to what social anthropologists mean when they refer to the basic processes whereby a society's culture is transmitted from generation to generation. The primary aim of this phase of education is that children should achieve their own personal identity through their own unique interpretation of their society's culture. They have to acquire, in both general and particular ways, the habits and beliefs of this culture. 'Where such habits and beliefs are well established,' says James Henderson, 'there is naturally a good earth on which, as it were, the child can haul himself out of the sea of unconsciousness. Where they are only loosely held, such solid ground hardly exists and the child is consequently handicapped in his task, by his own parents' handicap.' They are further handicapped, James Henderson points out, whenever teachers, the representatives of society with whom children spend most time between five and fifteen, are confused and uncertain about their own values and beliefs. A major educational need therefore is that parents and teachers should be sufficiently clear about their own values, for children to perceive clearly what these are.

Children begin their progress toward personal identity through the double process of identifying themselves *with* their parents and de-identifying themselves *from* their parents. We may call this double process 'weaning'. Here I am using the term in its most general psychological sense, as paralleling its physiological meaning: the child has to continue to be nourished while its form of nourishment is gradually altered. Weaning has also an inner and outer aspect. Freudian and Jungian thought lay great stress on the inner aspect, but in somewhat different ways. Let us follow the Freudian for the moment. 'An infant wants to love his mother with all his bodily powers,' says Anna Freud, and Marion Milner

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continues, 'But that infant, in growing to be a child, has to learn to tolerate the rejection of his primary ways of loving; he has to learn to give his love to parents, to society, in highly sophisticated ways which take much learning: in speech not babble; in writing, not scribbling and smearing; in ability to wait, not impulsiveness; in social manners, not the abandonment of the puppy.' He has to come to terms with reality, to distinguish it from his wishes and phantasies, and yet safeguard his dreams as the basis of his future growth. This is a picture of growth through the renunciation of primitive satisfactions, which yet keeps open channels to the sources of primary creative energy; of progressive 'disillusionment' which yet preserves the creative power of phantasy. The teacher's greatest need in respect of this inner aspect of children's development is for patience, tolerance and insight; a constructive understanding of the child's struggle to grow up. But he may and must also contribute directly to the outer aspect of this same process.

To grow up is what children want most to do. They are essentially striving beings, as the Adlerian view emphasizes, and their attempts ever to widen their experience and increase their powers are the opposite and correlative of their struggle to relinquish primitive modes of love and satisfaction. The child's striving toward complete humanity is the teacher's greatest opportunity for 'direct action' in education (compared with the 'indirect action' of watchful care, insight, understanding and the apt comment). For it is in this light that the teacher must see all that is meant by 'curriculum' or 'content' in education, both in its personal and impersonal aspects.

We have two lines to guide us. There is, first, as James Hemming says, 'the nourishment of personal interests and abilities; the careful fostering of happy relationships with others and skill in co-operation'. Here in a nutshell are the problems of standards and class management which loom so large in the minds of most teachers. We have to realize the personal nature of standards in relation to individual development, as well as their group aspects, their imponderable as well as their measurable features, and we have to see class management as a problem of creating the conditions favourable to the emergence of co-operative attitudes. To help us we have all that the Adlerian view means by social education

— the growth of self-confidence and a feeling of worth; an intense interest in people and things, the use of the 'more immediate ways of introducing a child to his world and its endless variety of persons, places, cultures and ideas'; and the teaching of the ways of friendship and co-operation through group activity. Also in this social education must loom large the skills and interests which men need for their mastery of their material environment and for the enjoyment of the fruits of their labour. James Hemming has shown us how an understanding of Adlerian thought can help us to re-vitalize our scientific and artistic activities in school in terms of a broadly conceived programme of social studies.

These clues, however, are only half of the story. By themselves they could lead directly to an adult imposed curriculum which children would find alien and would rightly reject. Quoting Pestalozzi, James Hemming reminds us that 'No subject is worth a *sou* if it destroys courage and joy'. The educational environment we create for our children to grow in, must satisfy not only the ultimate needs of adult society but also the child's immediate needs and satisfactions. It is here it seems to me that Jung provides a most vital clue. James Henderson stresses the importance of experiences which will nourish the souls of our pupils through activities in history, biography, drama, etc. The essential idea is to bring 'idea and archetype' into proper relation, and he has himself provided stimulating examples of material appropriate to the different stages of development.

There is a final aspect of 'weaning' which calls for mention and takes us over into our central theme of self-knowledge. This is the child's need both to accept and to rebel against his parents and adult authority in general, at different times. It is here that parents' and teachers' knowledge of themselves is vital, both for their own mental health and for that of their children and pupils.

3. *Self-discovery (Self-knowledge): Making friends with oneself*

In coming to terms with ourselves and the world, we necessarily encounter the 'dark side' of our own nature, our 'shadow'. This 'alter ego' is as complex as our conscious ego and its nature varies greatly with our individual personality. It includes our capacity for resentment and hate, our imperfections and weaknesses, but also

includes our latent, unexpressed and perhaps seemingly unacceptable powers of love. It is perhaps usual to think of our 'other self' in terms of darkness, of 'the shadow', because what is usually hardest for us to accept about ourselves is the negative, destructive aspect of our personalities. But the shadow is complex, being the opposite of a complex conscious ego. Our three streams of thought agree that unless we can deal with the dark side of our natures, by facing it and accepting it as part of ourselves, we cannot find peace nor can we make contact with our creative powers.

Unless we can consciously accept our shadow, we are likely to attempt to deal with it unconsciously in ways which allow it to express itself destructively. We may project it outward on to others, perceiving in them either all our own hidden faults and destructive feelings, or all our own unrealized, and therefore idealized, virtues. Children, in fact, do this continually, and a major advance is made in growing up when we learn to treat others more as their real selves and less as projections of hidden bits of ourselves. For by projecting the repressed parts of our own personalities, we people the world with bad and good figures instead of recognizing in others the same mixture of goodness and badness which exists in ourselves.

There are many educational implications of this. Unless teachers are aware of this tendency on the part of their pupils and themselves, they will fail to recognize when children are treating them and other members of the school as the '*dramatis personae*' of internal and private dramas. And unless they recognize the same tendency at work in themselves they will also fail to recognize that often they are tempted to behave toward children in much the same way—seeing in them their own faults and good qualities. This amounts to saying that teachers must learn to recognize and accept the child within themselves.

Among the deeper implications of the need for self-discovery and self-acceptance lies the key to the release of creative energy and to the utilization of the transforming power of symbols. The story of Job, as depicted by Blake and interpreted by Marion Milner, is a case study showing how creative power is bound up with self-discovery, with the recognition and, through tolerance, with the taming of the monsters of resentment and hate.

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learning; what Marion Milner suggests may be the 'male' way, of imposing order on experience, and give much more trust to what she suggests may be the 'female' way, of letting things grow. We have to demonstrate our faith in life, says James Hemming, as a process of growth, which we can guide but cannot command, except by non-assertion, by non-interference, by *being* what children need us to *be*, rather than *doing* for them or to them what our over-compulsive logical outlook is prone to drive us to *do*. We have to learn to wait for and value those moments when 'a man feels the breath of the spirit on the cheek of his soul' as James Henderson puts it. Within the last few decades there has been a growing realization in education of the limitations of logical thought, great though its achievements are, and a growing conviction, which many teachers

are already putting into practice, that through artistic activities of all kinds, we may find the way to achieve in our schools a proper balance between the unconscious creative powers, the 'feminine' principle in every human being, and the guiding power of reason—the 'masculine' principle in every human being. We have to recognize this 'bisexuality' in ourselves and in our children and pupils. By modifying our present tough intellectualistic outlook, we will not turn education into a 'cissy affair'—far from it—we will enrich it immeasurably by allowing both imagination and logic to play their proper rôles.

The route to the creative life lies through self-discovery and this may involve, for adults, passing through the slough of despond. We have to be prepared to grapple with despair as Job did, to be patient and let the deep forces do their work. There is a third clue given by all our authors which we may follow in attempting to release our own and our children's creative powers. This is the recognition of the transforming power of symbols. If we doubt this, let us consider for a moment what has been achieved in human history by the Cross, as a symbol of the redeeming power

4. *The Release of Creative Energy and the Transforming Power of Symbols*

'Young children do, for the most part, live creatively,' says James Henderson, 'because they are still close to that pristine state of wholeness which belongs to the security of womb and home.' This fact poses two problems for education. The first is how to secure that children do not lose touch with the sources of creative power within them as they grow into the world of adult responsibility. The second is to help those of us whose life and education have robbed us of much of our creative energy, to regain it and retain it.

The first clue stressed by all our authors to the solution of both these problems is to assist teachers to come to terms with themselves, by enabling them to face their own dark side. When they can do this they are in a position to help children to come to terms with their resentment and hate of adult authority and to allow love to work its creative miracles. The second clue, again stressed by all our authors, is in trying to develop a new attitude towards our own unconscious powers. We have to learn to modify our excessively intellectual and logical attitude towards

of love—the millions and the generations who have lived by its power either directly or indirectly. Let us not forget also what was accomplished recently by the Swastika, the crooked cross, a symbol of false redemption because based on hate not love. The educational implications of the power of symbols are two-fold. First, we must allow the unconscious powers of the mind to 'body forth' their own symbols. Children must be allowed to discover and create from within themselves the symbols which have power for them. Marion Milner is of the opinion that we gravely underestimate the image-making power of the mind, and hence greatly impoverish our education. Secondly, children must meet the great universal symbols and be brought into contact with the myths which have sustained civilization through history. This means, says James Henderson, providing them 'at appropriate stages in their studies with experiences which appeal to their personalities as a whole, to the unconscious therefore, as well as to the conscious levels of their understanding.'

5. *The Search for Wholeness and the Sense of Involvement with Mankind*

All our authors stress the search for wholeness, for integration of personality as the personal goal of education. The other themes we have discussed point the way towards it. The greatest help we can offer children is to achieve and exhibit wholeness in our own lives. This is what is meant by mental health. 'The only authority which children may fairly be expected to respect,' says James Henderson, 'is the teacher's own manifest mastery of the "know how" of life, and this can only derive from a state of mental health'—that is of wholeness.

All the streams of discovery which comprise depth psychology, therefore, point to a single ideal for human life—although they express it differently. The ideal is Whitehead's 'union of zest with peace'. One of the marks of whole personalities of this kind is the sense which they have and transmit, of being linked with the universal, with the whole of life, with the divine in man. The Adlerian ideal is to feel at home in the cosmos; the Jungian to live in constant touch with the 'deep centre', the divine which is immanent in man; and the Freudian to feel personally linked with every man, to be able to participate imaginatively in the tragedy and glory

of our common humanity. We have to consider the aims of education in terms of these ideals; nothing less will suffice.

THE TEACHER'S RE-DISCOVERY OF HIMSELF

Where can the teacher turn, to whom and to what activities should he look for personal enlightenment and new personal growth? Obviously there are no simple solutions, no prescriptions. All our authors have made that clear. The search for self-knowledge can be made in a number of directions, not mutually exclusive; through reflection and the effort to face and accept *all* that one is and does¹; through fellowship with like-minded living people, particularly in free discussion of common problems; through reading and pondering over the wisdom enshrined in literature, poetry and philosophy, i.e. communion with the pioneers of the spirit, living and dead; through the active practice of the arts, individually or in groups; and by engaging with the ultimate mysteries of life—whether or not this is done by attempting to understand and participate in the practices of worship of any of the great religions. The study of depth psychology itself, preferably under guidance or within a group, is the most direct way but also the most difficult, for it is fatally easy to turn an intellectual grasp of the findings of depth psychology into a technique for evading any of its personal implications. But each must choose his own way.

Apart from the re-orientation in our thinking and the stimulating suggestions it contains for our teaching, perhaps the most vital service which depth psychology can render to education is to help to reinstate the contemplation of the great mysteries of life as a fundamental part of education and of preparation for teaching. We do not begin to educate at all, unless in our own personal way and not necessarily in verbal formulations, we seek to face and find the answer to Kant's four great questions:²

Was kann ich wissen?
Was soll ich tun?
Was darf ich hoffen?
Was ist der Mensch?

¹ In this connection, I should like to recommend two books by Marion Milner, under her pen name of Joanna Field. These are *A Life of One's Own* (Pelican) and *On Not Being Able to Paint* (Hememann).

² What can I know? What ought I to do? What may I hope? What is man?



NOTES ON CONTRIBUTORS

Ben Morris: After several years' teaching, became Lecturer in Education at the University of Glasgow, then Senior Psychiatrist to the War Office Selection Board (OCTU) and then a member of the Senior Staff of the Tavistock Institute of Human Relations. Since 1950, Director of the National Foundation for Educational Research in England and Wales. Has contributed many papers to journals and reports—e.g. 'Mental Health in the Classroom', *Studies in Education*, 7 (Evans), 1955; 'Guidance as a Concept in Educational Philosophy', *Yearbook of Education* (Evans), 1955; 'Research for Education', *Journal of Education*, 1955-56.

James Hemming: For twenty years a teacher, now engaged in writing and lecturing, and as psychological adviser in an industrial training scheme. Author of *Teach them to Live* (Heinemann and New Education Book Club), out of print; *The Teaching of Social Studies* (Longmans Green),

Second Edition, 1950; *The Child is Right* (in collaboration) (Longmans Green), 1947; and *Mankind against the Killers* (Longmans Green), February 1956: a book designed to help senior secondary school children to understand some of the outstanding problems of the modern world.

James Henderson: Senior History Master and House-Master at Bedales School, 1935-1940; Lecturer in History at the University of London Institute of Education; author of several papers on German education, including 'The Conscience of Nazi Germany: Adolf Reichwein,' *Journal of Educational Studies*.

Marion Milner: Psycho-analyst. Author of *A Life of One's Own* (Pelican), 1934; *An Experiment in Leisure* (Chatto and Windus), 1937; *The Human Problem in Schools* (Methuen), 1938; and *On Not Being Able to Paint* (Heinemann and New Education Book Club), 1950.

EDITORIAL POSTSCRIPT

This symposium on depth psychology in its relevance to the life and work of the teacher, and the meetings at which it was prepared, were rendered possible by Bollingen Foundation funds, made available through the International Study Centre of Applied Psychology, Talboys, Oxted, Surrey.

Three of the authors—Mr. Ben Morris, Mr. James Hemming and Mr. James Henderson, hope to be present at the New Education Fellowship

Conference on 'Constructive Education and Mental Health' to be held at Utrecht, 26th July to 8th August, 1956.

If readers planning to attend the Utrecht Conference would wish to have some discussion on the questions raised in the foregoing papers, would they please notify the Editor of *The New Era* in advance, so that the necessary provision may be made.

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THE NEW ERA

IN HOME AND SCHOOL

CONTRASTS IN CULTURE AND EDUCATION—1921-55

A Personal Memorandum from Harold Rugg

SECTION Representatives of the New Education Fellowship met in Weilburg, Lahn, in 1955, as they had met in Copenhagen and Brussels in 1953 and 1954.

At Weilburg they had been given the special task of reassessing the experience of thirty-four years of 'new education'. To help them in this task they had invited twelve of the founders and pioneers—members who had participated in a full generation of work. It was the first time that many of these older people had looked in each others eyes since World War II and its aftermath had isolated them in their respective countries. It was exactly forty years since the idea was conceived of building a 'new education fellowship' (1915); thirty-four years since the first organizing meeting at Calais created the N.E.F. in 1921, and thirty-six years since the Progressive Education Association was founded in Washington, D.C., in the winter of 1918-1919.

Eight of the founders were at Weilburg, including the three initial moving spirits: Beatrice Ensor, of South Africa and England, Adolphe Ferrière of Switzerland, and Elizabeth Rotten of Germany; the others were Clare Soper of England who, during the bombing years of war which destroyed our Tavistock Square headquarters, had maintained with Dr. Volkov the International Headquarters in London; Mlle. Amélie Hamaïde of Belgium, now in the 48th year of her Decroly School; Professor Marcault, currently working in Tunis, Africa; Pierre Bovet of Switzerland, co-founder of the Jean Jacques Rousseau Institute; A. S. Neill of England, first co-editor of the *New Era* and founder and present director of Summerhill School; and Carson Ryan and Harold Rugg of the United States. Other members who had been asked but were unable to come, sent messages: William Boyd, of Scotland; Kees Boeke of Holland; Laurin Zilliacus, our long-standing world leader and Chairman of recent

International Conferences; and our then President, Carleton Washburne, of the United States. Fourteen of the twenty National Sections of the N.E.F. were represented. From International Headquarters in London came Mr. J. B. Annand, International Secretary, and Dr. Peggy Volkov, Editorial Secretary; Mr. Ben S. Morris, Director of the National Foundation for Educational Research, England, served as he so frequently does, as the wonderfully effective Chairman of the Conference.

The Officers and National Secretaries in the Conference—for example, Marcel Schepens and H. Biscompte of Belgium, Walter McClure of North Ireland, Lamberto Borghi of Italy, James Hemming of England—constantly asked us: If you could begin again where we are to-day, confronted by our problems, but able to profit by what you have learned, what would you keep? What would you give up? What would you do differently? What would you do more intensely? The task was to assay thirty-five years of experience and to stimulate future programme-making by contrasting sharply the theories and practices of the 1920's with those of the 1950's. We eight of the older group did this at successive sessions of the conference, each in his own way, these presentations being followed by vigorous round-table discussions of the whole group. I shall try in this informal and unofficial memorandum to give the gist of the consensus, the varying points of view and emphasis and the minor differences that emerged.

A SYNTHESIS OF OUR CHANGING PRINCIPLES

It was not the purpose of the Weilburg Conference to produce a *new* philosophy for the N.E.F. Rather it was to assemble a synthesis of principles from which such philosophic statements might be constructed later, if that should turn

out to be desirable. I think we succeeded in creating such a synthesis. In one sense, the gods were with us, for the group that came together at Weilburg included devotees of most of the educational outlooks extant among progressives to-day. While this provided a heartening consensus on fundamentals, a stimulating diversity of position on minor matters also emerged. The essential fact is that during the ten days we did succeed in canvassing most of the issues on the educational horizon. I give you the major concepts briefly, organizing them so as to project the sharp contrasts in culture and education between 1921 and 1955.

*Child-Centred Education in the 1920's:
Child-and-Culture-Centred Education in
the 1950's*

As was to be expected, the conference quickly and unanimously accepted the conception of the child-centred school, pervaded by the spirit of freedom and initiative. Mlle Hamaide's talk' dramatized by the motion picture of her 'Decroly, School in Belgium, illustrated Dr. Decroly's great principle, 'the school for life through life', now a basic concept of progressive education in the free countries of the earth. The simple principles of 1921 were reiterated: the child's need for a sense of security, of being loved, the life and programme of the school (the curriculum) based on child interest and initiative, the child's right to investigate, his natural desire for discovery; his creative potentialities for expression. When we began our work in 1920, this child-centredness was to be found in few public schools in any country; to-day it is characteristic of tens of thousands of classrooms in many countries—a keystone for new schools everywhere.

But the Conference insisted that the child-centred emphasis of the 1920's is now steadily being balanced by a vigorous *civilization* emphasis. One great focus of educational reconstruction in the third quarter of the twentieth century will be the design of theory and practice in the *child-and-culture-centred school*. Only such a broadly based school can successfully unite the child-centred and civilization-centred concepts.

* * *

One of the striking contrasts between the 1920's and the 1950's was brought out in the note of *balance*, which was sounded throughout the Conference. First—the balancing of interest,

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initiative, and activity of the individual child with social living, the concern for the child's social life, his understanding of the life of the community, the nation, and the world, and his need to come to grips with the discoveries of the modern physical, biological and social sciences. The concept of international understanding, founded on a mastery of universal culture, was extended to include the development in young people of the spirit of world citizenship by bringing them in contact with people of different opinions, economic backgrounds, nationalities and races.

Moreover, the concept of education for social change—which, only yesterday, was regarded as a revolutionary, even subversive doctrine by reactionary organizations—has become basic to education. We must now build in hundreds of millions of youthful minds the *expectancy of ever greater social change*. This will require that the curriculum of the schools, the education of the teachers, and discussions with the parents, revolve around this concept and attitude.

This puts a heavy load upon the teacher, who now more than ever before in human history must be a true leader in cultural development. But to be that, in our bewildering, transforming civilization, the teacher must *now be a competent student of culture as well as of human behaviour and an artist-teacher of expressive and appreciative ability*. If the doubting Thomases protest that this is far too great a load to impose on teachers, the Conference made very clear that nothing short of it will enable us to achieve the goal which our Founders set the N.E.F. in 1921—namely, to build a world of peace, and of physical and spiritual abundance in all the free nations by the creative education of children, youth and parents.

Thus, the teacher, as always, is the centre of our problem and his competence in the sciences and the arts is basic. This means that the free peoples of the earth must pick their best youth to man the schools, must give them education for leadership appropriate to the conception of the teacher as creative leader. To be accepted as leader, he must be given the prestige of the leader and he must be paid a salary and given economic security commensurate with his high rôle.

THE PROBLEM OF CONTROL:

*Free-the-Child, the theme of the 1920's,
Freedom-Through-Self-Imposed Control,
the Theme of the 1950's*

If one theme or concept were to be adopted as the nub of the education of teachers, children and their parents, it would be the theme of *control*. In 1921 the explosive theme was freedom, made necessary by the regimented character of education all over the world. The new schools of the 1920's experimented with freedom, many of them 'taking off the lid' of control too completely and most of them without a thought-out theory of freedom and control. As the years of experimentation passed, the advance of thought and the maturing of the social sciences brought greater wisdom. Educational and political leaders came increasingly to see that in an interdependent society each man's freedom stops where the other man's begins—that the greatest freedom for both the individual and the group is guaranteed only by the discovery of an optimum amount of self-imposed control. To-day a concept of freedom-through-control is being explored by the students of the science and art of modern man. Every phase of culture is affected by it. On the world scene it is the nub of the issue of war and peace. On the national scene, in each industrializing country, the problem of control is basic to *full employment* through the full production of its economic system.

Curriculum and teaching therefore, must be geared to the crisis in civilization. The engineers have robotized the machine, the educators must now humanize the men. Industrial civilization must be controlled, but without sacrificing the freedoms which are basic to the very life of a democratic society. This can be done only by building popular understanding through the development of a realistic public education.

Studying these subtle social problems, another

contrast between our early years and to-day was stated: the negative nationalism of the 1920's balanced by a positive, co-operative, nationalism in an interdependent world culture, in the 1950's. Here is difficult unfinished business to engage some of the energy of the new education in the second half of the twentieth century. It involves nothing less than the building of a generation of young people who really understand that the cause of war is cultural; who know the broad range of war's economic, political, social, racial and psychological factors; a generation of youth who know the oneness of our interdependent world, who are loyal citizens of their own countries, at the same time admiringly aware of the comparable contribution to world culture of the other peoples of the earth. Thus the nationalistic stress of 1921 has been replaced by the positive stress, not on races, but on the human race.

Moreover, the problem of freedom and control affects the development of every institution of community life—family life, the press and other media of mass communication, the church and the school. In them all, the guiding concept we seek is the same—a subtle balancing of freedom and control. This posits another great theme for education—a programme of life and study graduated upward from the childlike concepts of the elementary school to the mature abstractions of the universities. It requires of us in education the discovery of a way to develop a corresponding curriculum of materials and activities.

THE STUDY OF CIVILIZATION, AS THE CORE OF THE CURRICULUM

*A Curriculum of Separate Subjects in the
1920's . . .*

General Education in the 1950's

No contrast was more dramatic than that disclosed by a backward look at the changing curriculum, now conceived as the total life and programme of the school. When we started our work, the school day, the ideas studied, the skills and knowledge mastered, were presented in mechanized, separate subjects. To-day, in the programmes of a growing number of schools and colleges, the day and the curriculum are organized in continuous, broad fields of study and comprehensive activities. A convincing report from the States showed that not less than five hundred colleges and universities have already reconstructed the first two years of the curriculum in

the education of teachers around four general courses: General Social Science, General Biological Science, General Physical Science, and General Arts or Humanities. One of the achievements of this past generation is the successful establishment, in elementary and higher education, of what is now called General Education.

Moreover, the content of these general studies is now being drawn directly from the astonishing products of a hierarchy of revolutions—scientific, technological, social, educational—during the past five centuries, which we are now calling 'the cultural revolution'. We are well advanced into its second stage, and its creative products, incorporated in our twentieth century sciences and arts, constitute the great reservoir of knowledge from which the key concept of curriculum core are being built.

As Laurin Zilliacus said in his appraisal of 'The Philosophy of the New Education', written following the New Education Fellowship conference at Askov, Denmark, in 1953:

Even in the late 1920's a minority of the pioneers of the N.E.F. were beginning to recognize that society has a stake in education. Sir Percy Nunn puts the view persuasively in speaking of the content of education as being the great achievements of mankind through the centuries, the streams of creative activity that have produced bodies of knowledge, skills, awareness and understanding in various fields. One of the demands of society on the rising generation was undoubtedly considered to be that they carry on the cultural heritage . . . Recognition of the demands of society also meant . . . the idea of preparing for citizenship and trying to produce informed and socially responsible adults . . . the view is thus now becoming a part of the N.E.F. outlook that the individual and society are one as the leaves and the vine. Neither is possible without the other, each produces the other.'

Thus the new emphasis on the rôle of ideas in education, on the building of understanding of modern civilization and its development and on the behaviour of human beings, was an important conceptual contribution of those thirty-odd years.

Rebellion and Improvization, the 1920's. Critical Design Based on Theory in the 1950's

One of the most important things we have learned in three decades is the importance of design and theory in education. As Dr. Zilliacus has said, those who joined the N.E.F. in the twenties and thirties were 'largely people who are trying to *do* something rather than to *formulate* or explain something'. They found fellowship

with like-minded 'doers', but they paid little attention to the important fact that '“doing” is based on “seeing” or a view of things', that is, on the philosophy or orienting theory upon which the doing is based.

Thus the opening years of the new education were largely devoted to rebellion against the regimentation of the old school and to enthusiastic improvization of freer schools to take their place. So, the first generation of new educators did little more than build up a content on the subtly-felt attitude towards life which the members of the N.E.F. had found widespread among themselves. The Weilburg conference, a full generation after 1921, stressed agreement to-day on the need to develop a systematic theory of education that will be based on the documents of the sciences and arts of man. There was a tendency to agree, I think, that such a theory of education, to be adequate for the mid-twentieth century school, must rest on four systematically developed theories:

1. A Theory of Civilization and Society, that is, a Theory of Culture
2. A Theory of Behaviour which is directly constructed from the biological, social and psychological sciences of to-day
3. A Theory of Aesthetics, developed directly from the expressional revolution of the past half-century
4. A Theory of Religious Experience and of Moral-Ethical Behaviour.

THE PROBLEM OF TEACHING METHOD *The Teacher's Intuitive Understanding, in the 1920's Scientific Bio-Social-Psychology in Teach- ing, in the 1950's*

The new schools of the 1920's reacted strongly against the traditional dominance of many courses in 'method' in the training colleges for teachers, asserting that teachers are born and not made. It seemed to us at Weilburg that the advocates of the free, active, creative, child-centred school went to the extreme of depending almost altogether on the teacher's intuitive understanding of the child. The Conference brought out that because of the scientific advances in psychology, biology, psychiatry and the social sciences, a broadly-based and deeply grounded bio-social-psychology can be made the basis of the theory and practice of teaching. 'Method' is seen to be nothing more than psychology (in its broadest sense) put to work in teaching. Thus, to the need for a basic theory of behaviour was

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joined the parallel need for clearer insights in putting the new psychology of learning; growth and development to work in the school. It was pointed out that to-day in the 1950's, prospective teachers can be given a clear body of knowledge concerning the teaching of the skills and of basic concepts in the sciences of which we had little conception in 1921. Thus the teaching of reading, arithmetic, language, spelling, the social studies and the elementary sciences has gained enormously.

The sharpest gains, however, have been made in the development of a new psychology of personality. We were reminded that in 1921, psycho-analysis had hardly been applied to the problem of the school, psychiatry was in its infancy, the concern with measurement and scientific experimentation in education and psychology had pushed into the background the previous widespread concern for the understanding of the self. The factors involved in interpersonal relations were inadequately explored, the Gestalt conception was ignored, the work of Piaget in the study of child understanding and development had barely begun. The study of self-psychology

was at a standstill owing to the absorption in statistical and positivistic studies. Psychological theories and experiments were concentrated almost entirely on the study of the conscious mind—there was almost no concern with the unconscious except by the Freudians. There was little knowledge of the factors involved in the creative expression of children, although the intuitive theories of the pioneers all provided for the 'creative school'.

THE INTUITIVE NOTE: EXTENDING THE CONSCIOUS MIND

Under the leadership of Dewey and the scientific positivists, and their more pragmatic empirical approach to philosophy, psychology and education, educators had been primarily concerned with the conscious mind. But since 1920 a dozen groups of pioneers of psychological, psychiatric, philosophic and scientific thought has been exploring the whole continuum of the conscious-unconscious mind. As a result, new and exciting concepts and theories have emerged dealing with such problems as the act of creative thought and the break through of the 'flash of insight'. Two ways of knowing—intuition as well as logical thought—have been explored speculatively from Spinoza to Bergson and Whitehead and, since 1920 much more scientifically. To-day education can build the findings of the new scientific studies of 'mind' into a more adequate theory and practice of education.

Against this background, Beatrice Ensor's talk, aided by Clare Soper's quiet discussions with individuals outside the conference room, and Carson Ryan's emphasis on mental health, pushed us to confront what is perhaps our most subtle psychological problem. The hurly-burly of twentieth century civilization, they said, overwhelms us with its noise and action, devices and instruments. All these pressures and activities push us outward. But we need to go inward to extend our awareness of ourselves, of our own lives. The true artists and seers of all ages have experienced an extended awareness from which they have drawn their creative powers, their wisdom. To-day ordinary men and women are beginning to surmise, said this group, that, if they will explore within themselves, they too can discover this source; then being themselves renewed they will bring about a new society. Here, it was suggested, lies a field for patient and delicate experiment.

THE CASE FOR CREATIVE MAN—THE PARADOX OF OUR TIMES:

The Problem of Creative Education for All

In the concluding synthesis of our changing principles, no emphasis was, I think, more important than that upon the creative act. This was the concept that had been rediscovered by Hughes Mearns and a few other imaginative artist-teachers in the earliest years of our movement. As a consequence, one of the great creative revolutions, I personally think by far the greatest in our educational history, pervaded the frontier private experimental schools in the 1920's. It was the product, actually, of a previous generation of expressional revolution in western Europe and America in all the adult arts of man.

At the Weilburg conference we generalized the results of thirty years of creative life in the schools against a cultural background which constitutes the most creative and articulate period in modern history. The point was stressed that it is *the first time in human history in which man can put his talents to work at the special function for which he alone is uniquely equipped*. This is to create, to imagine, to design, to build in imagination. The machine is taking over two of the three basic human psychological processes—habit and logical thought, and has freed man to exercise the third—namely, his creativity.

In dealing with the problem of the creative way of life, another contrast emerged. In 1921 the intuitive glimpse that the pioneers had of the creative way of life stressed only the *expressional* side. The child was to say 'I say what I feel, *my way*.' A few, very few indeed, added the qualifying phrase 'but—*with form*'. In the years that have passed, *the concept of form or structure*, has taken on increasing importance. To-day, indeed, it may turn out to be the most important single idea of our time. As a result of the epoch-making advances of the past two generations in physics, bio-chemistry, embryology, crystallography and the other sciences, *the forming process* is now seen to be central in all natural phenomena. In our mid-century bio-social-psychology, also, the act of perception is seen to be *pattern-selecting* and *pattern-making*, and form is inherent in both the structure and functioning of every phase of the organism. As for the expressive arts, it now seems clear that there is more than parallelism in organized structure of all natural phenomena and recognized works of art. Hence, out of genera-

tions of research in all the natural sciences accompanied by the accumulating insights in the arts, the rôle of form and the forming process is coming to be accepted as central.

HOW SHALL WE EDUCATE FOR INTEGRITY?

The Tragic Note

The heroic note and the problem of character education was sounded by Pierre Bovet. He had felt, he said, an essential failure in our purely scholastic efforts. Perhaps, however, we had expected too much of the new education in requiring that it cope with the mass tragedy of two World Wars and a World Depression. What are we really doing to-day, he asked, to produce men who will see that the world shall not perish? We have lived through the Nazi ghettos of Warsaw, the torture chambers of Auschwitz, the incredible mass-murder of millions of Jews, the destruction of Hiroshima, the insidious cleverness of secret police. And the current cold war does not encourage us to feel that history may not repeat itself. What, then, have we learned about educating men of character who will make this kind of degeneracy inconceivable in the coming generation? Neill, Borghi and others supported Bovet: we have plenty of words, but integrity of character cannot be built by words alone. How shall it be built? Back to Rousseau, said Neill; take off still more of the controls and let the child face real life naturally and realistically. The issues of actual life must not be shunned, said Borghi; we must go outside the school, stressing the powerful forces in society, to build deep social roots for our programme.

Perhaps the most difficult unfinished educational business is to implement the axioms of integrity in a positive programme. The basic question is: How can we establish an educative life of integrity? How construct in imagination the educative conditions that will build heroic traits of character? By the stock practices of a curriculum of hero stories and by preaching virtues and taboos? Well, those are of doubtful value and need to be re-thought. Much more is needed, and our chief reliance will be found in the unspectacular cumulative experience in facing the moment-by-moment situations of daily life with clear acts of integrity. And that can be done only by teachers of integrity. It is too much to ask of the new education?

A LETTER FROM PIERRE BOVET

J'aurais dû sans doute vous accuser réception de votre lettre du 30 septembre qui m'a beaucoup touché, et par votre désir de joindre quelque chose de moi au numéro que vous préparez, et par votre aimable proposition de vous charger vous-même de mettre en anglais ce que je vous enverrais. Comme vous me donniez jusqu'au 1^{er} décembre, j'ai eu le tort de ne pas vous écrire plus tôt, et de penser que ma contribution serait mon accusé de réception. Pardonnez-moi.

Depuis lors, j'ai reçu le beau mémorandum de Rugg, si riche et si soigneusement préparé. J'ai eu la surprise—et la satisfaction—d'y trouver présentées d'une façon qui m'a touché, les idées que j'avais développées à Weilburg dans mon petit discours et dont je croyais qu'elles avaient passé inaperçues.

Si vous voulez bien reproduire la substance de cette partie de l'écrit de Rugg, il me semble que je n'aurai rien à ajouter.

Dans la situation dans laquelle se trouve le monde, la preuve me paraît faite, que 'War to end war' ne mène à rien, et que, par conséquent, les seuls qui puissent travailler à une Education nouvelle, à une Erneuerung der Erziehung, sont les 'conscientious objectors' qui, par leur exemple

et leurs paroles pourront former ces hommes de caractère, ces non-conformistes, qui sauront dire: non, à la guerre et à la préparation à la guerre. La N.E.F. a eu ses martyrs: Glöckel au cours de cette seconde guerre, comme Kawerau au cours de la première. Et je n'oublie pas Kees Boeke. Il y en a peut-être eu d'autres que je ne connais pas. Mais dans l'ensemble nous n'avons pas lieu d'être très fiers, ni le droit de parler bien haut. Qui suis-je pour le dire? Je n'ai pas été, moi non plus, objecteur de conscience. Je ne suis pas même membre de la Fellowship of Reconciliation. Et pourtant j'ai eu le privilège de connaître Pierre Ceresole, et d'être traité par lui en ami, d'entendre et de voir Gandhi—Et nous avions pressenti cela à Cheltenham déjà!

Vous comprendrez, chère Madame, que je ne vois vraiment pas comment rédiger quelque chose, ainsi que j'aurais voulu pouvoir le faire. Excusez-moi. Si vous réussissez à expliquer mon abstention à vos lecteurs, en citant quelques brins de cette lettre, par exemple, à la suite des lignes de Rugg auxquelles j'ai fait allusion, je vous en serai très reconnaissant—car je reste très reconnaissant à la N.E.F. et ne voudrais en aucune façon avoir l'air de lui tourner le dos.

A LETTER FROM KEES BOEKE

MANY of those who were touched by the message which was proclaimed in the early years of the Fellowship in all parts of the world started work in their own spheres in working out the task of a truly human education. There was never any idea of our having as it were a patent for the new education, which would give us an exclusive claim on working it, or a first right to control it. There are movements in the field of education which have been—and possibly still are—in danger of believing that the ideal educational theory and method has been entrusted to them, but the Fellowship as a whole has never pretended to have the absolute and final truth and has always stressed the need of continuing to seek the ever-new demands of education in a constantly changing society.

Those of us who have had the movement for the new education at heart from the beginning should only rejoice that ideas which at one time

were rejected as revolutionary are more and more accepted as right in ever-widening circles, even though the distance between them and the general practice decreases in consequence, and therefore the need for a new distinctive message grows less; and even when in certain cases traditional schools in some ways tend to go ahead of what has been achieved by some of the pioneering institutions.

When the question is put 'how are the younger educators to be saved from defeatism, and how are new perspectives to be opened?', I would say: their defeatism, if and when it exists, is probably due to the uncertainty of the general world situation and the tremendous problems which are caused by the large processes which are taking place on our planet at this time, so that the real answer to the problem must be sought where it arises.

What the young educators need is inspiration

and encouragement to persevere in a period of history which is full of fears and perplexities, and in which hope is becoming more and more scarce.

The question then becomes 'what distinctive tasks are left for the N.E.F. to fulfil?' The answer to it is not easy, specially as much of the work on a world scale which in the old days the Fellowship tried to undertake with scanty means is in our day done by a large company of experts from all countries and with strong financial support by a body like Unesco. But even so the Fellowship will be able to remain a 'spear-head' in such activities, as long as—and in the measure in which—it possesses a living enthusiasm and a keen devotion.

Its sphere of work will, as I see it, lie specially in domains like the following:

1. The counteracting of the natural tendency of man to dominate, to manage and compel, by increasing the possibilities of full development and self-control of the children.

2. The encouragement by all possible ways of education for world citizenship, and the recognition of human rights as regards difference of race and status.

3. The meeting through personal devotion of the educational needs created by the various processes of our changing world, such as the development of backward areas, the increase of world population, the new economic developments, and so on.

4. Although, as has been explained, the N.E.F. is not the one and only institution to meet the demand, yet it will be able to go on giving much guidance, study and inspiration in the field of working out the practical application of new education principles.

5. Last, not least (but I would say *not exclusively* !) there is the new task which the N.E.F. is undertaking of bringing together in an international field those of many circles who work for the good of the mental health of the child.

PARENT-TEACHER RELATIONSHIPS : COMMENTS FROM A GRANDMOTHER

Jeanne Hauser, Treasurer to the French Section of the New Education Fellowship

MY interest in education was first roused just before I was fifteen. As I was browsing through a book a remark of Herbert Spencer's struck me. This author stressed the fact that though a great deal of time and care was spent in breeding and training animals, we were very far from being as greatly concerned about the upbringing of human beings.

Since the days when Spencer could write thus, times have changed and the idea he expressed has worked so effectively that, by the beginning of the twentieth century, there was no lack of specialists to advise young parents about the best ways of enhancing the physical development of their children. But they took into account only one aspect of the problem. I remember in my own case my anxious concern when the time came for our own sons to go to school. Fancy transforming into school children these young creatures who were so full of spontaneity, reality, imagination. Fancy making of them school boys, that is to say docile creatures disciplined by constraint, members of a herd !

What I feared was to see the children deformed

by, or rather obliged to conform to, a uniform model by the pedestrian methods applied at that time in the generality of schools. Further, I was not in agreement with the actual plan of teaching. Everything in it seemed to me too abstract, too removed from the life and interests of a child, in no way corresponding to the stages of his development, either intellectual, moral or affective.

The Montessori method was just beginning to be known in France at that time. It seemed to us to be a lifeboat ! Along with a few of our friends we attempted to set up a school which was adapted to our own ideas of individual education, made, as Dr. Montessori said, 'to measure'. The teacher who was to be in charge of the school was sent to Rome where she obtained the diploma in Montessori studies. Alas, this was in 1913 and a year later war was to destroy this new school.

So our children had to begin their schooling in accordance with existing facilities. The first problem was to find a school at which we would be allowed to establish as close a contact as possible with the head and staff. The next problem was to round off the kind of education

that was given by the school by providing the children with out-of-school activities according to their own tastes and needs, and which would awaken and develop their creative faculties. We chose a private school at which the parents were allowed, and even invited, to be present each month at a class examination. This was at least one way of enabling them to gain some insight into their children's school life. Relationships with the heads of the school and with the staff were made easy and frequent and definitely encouraged. The spirit which reigned amongst the teachers was therefore different from that usually met with in official schools in which parents, at that time, were regarded as people who usually came to complain or demand favoured treatment for their own children.

How impossible it is not to see home and school co-operation as indispensable if this task is to be achieved. Parents who see their children only at home, teachers who see them only at school, know but one aspect of their lives. Moreover parents need to know the personalities and characters of those who are teaching their children just as teachers must be enabled to gain as clear an idea as possible of the surroundings in which their pupils are growing up, the influences which are brought to bear on them there and the degree to which the teacher can count upon the home to give him a more or less comprehensive kind of help.

All these remarks belong to the past. The great movement of the New Education has brought about many changes and realized some dreams. Ever since it was founded the N.E.F. has found parents ready to associate themselves with its effort and from the perspective of more than thirty years one is happy to bear witness to the progress that has been made especially in the minds of men, partly thanks to the experiments undertaken with so much courage by the new schools that grew up everywhere between the two wars. The creation of *classes nouvelles* in the *lycées* of France after the liberation bears witness to this new spirit in my own country and if, for lack of material resources, this great experiment has not as yet become the general practice, it has resulted nevertheless in one tangible result: a certain number of *lycées pilotes* in which, to the utmost limits compatible with curricula requirements, school life is based upon the principles of the New Education.

Amongst these principles, parent-teacher relationships naturally take their place, in the form of regular meetings at which every aspect of education can be freely discussed. Until the formation of the *classes nouvelles* the chance of meeting his child's teacher was seized upon by parents only so that they might learn of the intellectual progress made by their children. The teacher for his part did not dream of asking for a meeting with any parent except in the rarest cases. A great deal still remains to be done in order to uproot the barrier which has always separated the family from the school. Teachers must overcome the mistrust which family affection arouses in many of them, and the family, which has so much to learn, must take active steps to understand what is going on at school, instead of merely criticizing from outside. Parents know that as soon as the child is of school age he escapes from home to some extent; later on he will even go through a period during which his teachers represent everything that he loves and respects the most. Thence forward half his life will be spent at school and under the influence of the school and of the group which his own class comprises. Each evening he will come back home a little different from what he was when he left it in the morning. And on the other hand it is the family who will have the greatest influence during leisure hours and holidays. It is therefore essential that the home and school should harmonize their respective climates, so that they offer the child experiences which will lead him by slow degrees to know himself, and so that these experiences may complement and never oppose each other.

Thus, the child, growing in confidence thanks to the continuity of the methods employed, thanks to the lack of constraint and to the confidence that is reposed in him, will be able to show what he really is. Little by little there will be revealed to his educators those aspects of his personality on which they can best rely in order to achieve the result they aim at. The child who is surrounded by spirits that are imbued with such principles will find his home and his school to be laboratories of research and of experiment, in which he may develop and flower and with his fellows make up the society of the world tomorrow. Light from every available source is not too bright to light parents and teachers on their road.

WHY NEW? HOW NEW?

Beatrice Ensor

HAVING been out of touch with the day to day work of the N.E.F. for many years I can have little to contribute. The first thing that strikes one is, how has the N.E.F. for forty years been able to continue to use the word 'New'? How has it survived? Because it has remained flexible, ever seeking to adapt itself to changing social conditions: it has studied and tested each new discovery in many of the fields of knowledge that touch on human development.

One of the main purposes of the Weilburg Conference was to revalue the principles drawn up in 1921 at Calais. I agree with the critics of these principles: they were vague and badly expressed. Yet, when I think back to what we were groping to express I do not think that the real content has changed very much. Since then the physicists have evaluated energy anew. There have been great advances in knowledge of the functioning of energy, time and space. The psychologists—especially those of the Jung school—have shown more clearly the great rôle played by the unconscious; experiments have proved that mind can function in para-normal ways; there is exploration of the extension of consciousness. Rugg spoke of the fringe between the conscious and the unconscious; Marcault, on creative intuition which puts us in touch with reality and unveils the basic unity of life and form.

These new explorations are only beginning to come into the stream of our thinking, but they have, and will have, an increasingly great influence on education and on human relationships.

In all ages the great artists have caught inspiration from something greater than the human brain. Now it would seem possible for all those who seek for it, little by little, to operate from an extended state of consciousness. But each one of us has to do this for himself to discover why we react and why we act, feel, and think in certain modes. We have to attempt to rid ourselves of much of the conditioning of our minds and emotions. In 1921 we felt that new wine could not be put into old bottles, and we therefore concentrated on the many new techniques—Montessori, Dalton, Decroly, Winnetka, Project—as a means of supplanting standardized formal methods of instruction. Unfortunately, these new techniques were often used without

any real understanding of what lay behind them, and some of them were prone to be used in such a way as to be detrimental to the acquiring of the skills and tools necessary for real knowledge. Now these various techniques have been blended in the best schools and serve to foster the growth of creativity.

Again, in our endeavours to change over from enforced discipline to self-discipline some experimental schools went fairly far along the path of license. Now our conception of the real meaning of freedom has widened. Freedom is not merely freedom from restrictions, but liberation of the psyche from causes that prevent the free flowering of the personality, what is now called 'an integrated personality'. We perhaps over-emphasized the need for self-expression—over emphasis can lead to self-aggrandisement and egotism—but as Rugg said, 'We must provide a structure and a plan, so that creativity may well up.' Nevertheless, all the early experiments had their value, and they led in many schools to the breaking up of rigid class-teaching.

Two other changes since 1921 demand changes in our homes and schools. Economic changes probably mean that private schools, with their smaller classes and with parents ready for educational experiments, are passing away, and more and more children will be attending state schools. Few parents have nannies, and children are having to adjust themselves much earlier to family needs and family interests. This means that the N.E.F. has had to concentrate on how the new education can be forwarded in state schools. Large classes are naturally a barrier and public opinion must be educated to realize that no state can afford to economize on education. Examinations require drastic reformation. At present they tend to dominate the aim of education and a school is too often judged by its examination results rather than by the type of integrated creative personalities that leave it.

So it would seem that, except in formulation, the Calais principles are not fundamentally changed, but that experience in applying them has made for adjustment and a greater balance between the old and the new.

To-day, too, we have to realize that children are more and more surrounded by external devices

so that they are always going outwards, everlastingly distracted by the external world, with little opportunity for what is within to emerge. Yet, 'To know rather consists in opening up a way whence the imprisoned splendour may escape, than in effecting the entry for a light supposed to be without.'

It seems to me that the N.E.F. has a dual task. We have a great work to do for the children of to-day and to-morrow. We must look for the shape of things to come and ever seek in unity more wholeness of life and form. On the one hand we must gather teachers in groups so that they may reach new attitudes through their enhanced sensitivity and creativity. The teacher is the crux of education and it is essential that he should be a free and liberated person. These groups will be small and help only a very small minority of teachers, but we must not forget the extraordinary influence that one person can have. Any one small act of freedom can do something very

important. It is a slow process because growth from *within* is slow.

The N.E.F. has not yet touched the bulk of the schools. That is why I say we have a dual task. We must remember that there are still vast numbers of teachers who need help and guidance in breaking away from standardized instruction. In parts of Africa, and in the East, state education is being organized and assistance is needed. We must encourage teachers to assimilate the new ideas—never just to follow them.

At the same time we must work in fellowship irrespective of race or colour or creed or politics to help fulfil the primary aim for which the New Education Fellowship was founded, the emergence of a better world through education. As Dr. Montessori said: 'He who works for the regeneration of education works for the regeneration of the human race.' So, let's get on with the job, remembering that each member makes for the strength of the Fellowship.

REFLEXIONS ON THE NEW EDUCATION

William Boyd, Reader Emeritus in Education, Glasgow University

As an Ancient of the new education, a new educator antedating the Fellowship, I was invited to take part in the Weilburg meeting. But I shrank from the fatigues of journey and conference and did not attend. I have since read three intimate accounts of the proceedings. There was talk in plenty about old days, but everybody was more concerned with present and future than with the past. The pioneers had come to talk over the perennial problems of policy and practice with their successors of to-day and to review the progress of the movement, a rejuvenating process for them, a stimulating process for the others. As I read, I could not but wish that I had been present to share in the interchange and to make my own contribution to the discussion. The next best thing is to take the chance of saying now some of the things I would have said then.

My first impression on reading over the reports of the talks and discussions was that the old-time spokesmen were in the main saying what they had said thirty or forty years before and that the differences in view which had made it difficult to get an agreed philosophy then were still to the fore. I checked this impression against my own experience. Had my ideas changed as little as theirs seemed to have changed? To this I could

only answer Yes. While the principles of my educational faith have become more explicit with the years and I have been discovering and making new applications of them to this day, the essential ideas that came to me from my home life and were developed through my study of Jesus, Plato and Rousseau (among others) have remained largely constant. The same thing might of course be said about one's ideas in religion and politics, to which some people look for the betterment of mankind, as I have done myself. But here I have found an important difference. My political and religious convictions have undergone considerable change and have lost something of their significance for me. The new education of my ideals, on the contrary, has remained vital throughout. It has meant a great deal in my own life and it has given me a gospel that students and other people have found helpful.

I found the same sense of vitality in the recorded words of the pioneers who met in Weilburg. The new education which had inspired them in the 1920's when the Fellowship began had not departed very far from its first fundamentals, and it continued to have its old virtues. It was not old saws they were uttering but truths that were still alive and still applicable. They

also like me were making fresh applications. They also were reaching forward: Ferrière, whose efforts towards a new education go back further than any other of us, exploring the possibilities of mental healing; Bovet shocked to the heart by the tragic happenings of wartime seeking ways of developing the heroic character; Rugg following up his masterly study of curriculum by proclaiming the need for the encyclopedic teacher; Mrs. Ensor rethinking the principles of the new education in her South African home. These and the other elders speaking out of a long experience had all something to suggest for the needs of 1955.

I have been invited to join them in this endeavour and like them I must follow my own line. The question of the Fellowship's future has been much in my thoughts. It seems to me that even with Unesco promoting world education on the grand scale there is as great need as ever for a body like the Fellowship that can bring the world's peoples together in a common concern for a better human education. Governmental agencies must be supplemented by the voluntary efforts of men and women of good will meeting on a footing of brotherhood. That this view is shared by a great many people everywhere is evident from the spontaneous revival of the Fellowship Sections in many countries in the post-war years.

The unfortunate thing is that in this time of special need it is becoming increasingly difficult for a world association like the Fellowship to organize activities on a voluntary basis. The difficulty is partly political, partly economic. Even with the lessening of the cold war there are barriers against international intercommunication. Gatherings like the great pre-war congresses of the Fellowship which did so much to make the new education a world movement are not now possible and not likely to be possible till the nations have moved further on the way to mutual tolerance. With the Communist countries still holding aloof and the United States dubious about 'progressive' education, the constituency of the Fellowship has shrunk. Probably the annual gatherings of delegates from all the Sections of the Fellowship which have become a regular part of its organization are the best means of keeping alive the sense of world community in education in the meantime.

The strength of the Fellowship is now in its

Sections, and its future lies with them. About their zeal in most cases there can be no doubt. Everywhere there has been a surge of new life since the war, and an increasing acceptance of the ideals of new education, both inside and outside the ranks of the Fellowship. This has been both good and bad for the Fellowship: good in that it has extended its influence and added to its opportunities of service, bad in that it has softened the challenge of the new education and made its doctrines less distinctive.

Is there any need for the continued existence of the Fellowship? On the answer to this question will depend our future policy. It is possible to argue that with the very general recognition of the principles of the new education the Fellowship is coming near the end of the work it set out to do. That, I believe, is being said in some quarters in the United States to justify the dissolution of the Progressive Education Association. And it is true that the impression made on the schools and colleges of America has been both deep and widespread, more so than on the educational institutions of Europe.

It is only part of the answer to point to the fact that the conversion process has yet a long way to go before it can be considered complete. The question remains whether the Fellowship, having preached educational righteousness to some considerable effect, has still a definite contribution of its own to make to further progress. When educational policy is under discussion, has the Fellowship views of fundamental importance which would be apt to be overlooked or ignored if there was not a body specially concerned to have them considered? When problems of practice arise and parents and teachers want to know what they should do, and how they should do it, has the Fellowship specific guidance to give them? On the answers given to these questions will depend the continued vitality of the various Sections and the ultimate survival of the Fellowship itself.

Take first the matter of policy. Here assuredly we have something of our own to say, not exclusive to us indeed, but so significant for us as new educators that we are going to emphasize it in any perplexing situation in the conduct of home or school. Of primary importance here is the idea that education is always personal growth and should therefore be child-centred. This does not mean that education should be only child-

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centred—it has a social as well as a personal focus—but that in all educating we must keep in mind that the child is a person in his own right and can only become a good member of society if he is treated as a person with his own kind of life. This is in fact just the democratic respect for personality applied to the relations of old and young. The new educator as a good democrat must allow the child the freedom to be himself, and must take his side if there is any danger of his being overborne by the adult community. In regard to the learning process, again, new educators often find themselves at variance with ordinary practice when they insist on the principle of wholeness or integration, as opposed to the breaking up of experience into subject parts. One successful demonstration of this way of learning is to be seen in the schools modelled on that of Dr. Decroly, who attempted to educate for life through life without classes or subjects. Synthesis, rather than analysis, is a new education watchword with many applications in learning.

Next comes the question of how the new ideals are to be put into practice in the ordinary schools. Some of the pioneers of the 1920's simplified the problem by establishing new schools under specially favourable conditions, and all of them wrestled hard with the problems of organization and method. There was much debate at that time upon whether there should be definite prescriptions of work to be done and fixed time-tables, upon which subjects (if there were to be subjects) should be taught individually and which in groups, upon how the different topics were to be co-ordinated, whether the projects advocated by some educator should be developed out of the pupils' present interest or be determined and directed by the teacher. New methods were tried, special apparatus devised. Some time later, when consideration came to be given to the existing schools, the effect of examinations and tests and the rightness or wrongness of rewards and punishments led to hot discussion and considerable experimentation. But with the growth of fascism there was a shift of interest from child to society among new educators, and gradually the concern about methods dwindled. It might have been expected that the post-war renaissance of the Fellowship would have brought renewed attention to content and method in education. Everywhere there is an increased sympathy with the ideal of a free kindly education that takes

account of the child's view of things. Discipline in home and school is easier and less restrictive. Parents and teachers even when not quite convinced are tolerably ready to accept the change in attitude that has come in children and to try new ways of managing them. Progress has undoubtedly been made towards a new education, but in some ways the outcome of the movement has been disappointing. Where parents are weak and teachers unskilled, freedom has brought slackness and inefficiency and indiscipline. What has gone wrong? Something very simple. There has been a failure to realize that the free way of life needs appropriate organization and methods for its achievement just as much as the old way. Capable people, people with special personality and intelligence, can be trusted to create their own methods, but most of us need the help of an ordered way of doing things in an

undertaking so complex as the education of children. A beginning has been made in the development of the techniques necessary to make education a preparation for life through life, notably in the practical sphere. But there is still a great deal of the old fashioned kind of teaching and discipline in the schools, not because anybody is much enamoured of it but because it is the familiar way that everybody knows.

Here is an urgent task for the New Education Fellowship: urgent not only for the schools but for the Fellowship. It has preached the gospel of activity. It must now practice it itself. The national sections on which so much now depends will gain new strength and power if they set themselves with determined purpose to work out the methods which will make the new education effective under their own special conditions. This must be their Project.

NEWS AND NOTES

DANISH SECTION

The twelfth Socialpedagogical week, the summer conference of the Danish Section in Svendborg (Fundem), was very successful in every respect—except the financial. In twelve meetings we heard about new lines in *building schools* (with some of the officers from The States Institute for Research in School Buildings as lecturers), about the problems of *textbooks* seen from the point of view of the publisher, the printer, the author and the consumer (teachers and pupils), and about the different branches of *welfare work for children* where some of the leaders of the States welfare departments and some of the 'practical' people lectured and discussed. Miss *Rebekka Rasmussen* was, of course, hostess for the week and on the excursions to Nyborg's many welfare institutions. Every day all the 50 members worked in one of the five working-groups (1, drama; 2, parent-teacher relations; 3, 'social arithmetic'; 4, activities in the kindergarten; and 5, working with the broadcast in schools).

The Copenhagen Branch had six meetings during the autumn: a discussion about the divided school *versus* the undivided; a report from a children's home for maladjusted children; Dr. Rees: mental health in schools; Dr. Vanggaard: the possibilities of psychoanalysis; Dr. Aase Gruda Skard: discipline at home; and Jokum Smith (publisher, Gyldendal): the textbooks from the point of view of the publisher. Five of the meetings had full house (i.e. 100 to 300 members).

All the eight other branches report high activity (meetings, discussion groups, excursions and

courses for parents). The Secretaries' Meeting for all branches was held in Aarhus, the 27th November, and it gave a lively picture of all the different activities of the branches.

In co-operation with the leading publishing house, Gyldendal, the Section started a new educational library called *Gyldendals pædagogiske bibliotek*. The first book was published in November by Georg Christensen: An educational reader of classical educators from Plato to Rousseau (Anthology). The second part will appear in spring, 1956. In the library: *Psykologisk-pædagogisk bibliotek* (volume XVIII) (December, 1955) Ruth Frøyland Nielsen's *The social development of the child*, a translation from French of her thesis. It is the Section's twentieth book.

The Section's finances fight hard against the increasing cost of paper and postage but the Section still has 4,200 members and hopes for an increasing membership in 1956.

TORBEN GREGERSEN, *Secretary*.

GERMAN SECTION

It was a great honour for the German Section to be the host for the meeting of section representatives and pioneer members at Weilburg/Lahn from 25th July to 3rd August. The constructive work and the inspiring atmosphere of this meeting carried over to the following summer week of the German Section (3rd-11th August), when some of the section representatives and pioneer members and our Headquarter's officers spoke at its opening, giving a picture of a real living world fellowship.

The main lecture of the conference was given by Dr. Elisabeth Rotten under the theme: *Erziehung als Begegnung*, following basic educational ideas of Professor Martin Buber and covering the great aspect of men's difficult situation in the present. The work of the conference was done in seven groups, dealing with handwork, music, pottery, movement, youth book problems, education by films, and basic educational problems. Side by side with the German group leaders, Miss Robertson from the English Section did an excellent job again. On the whole it was the type of conference we experienced in Askov and Chichester, but practised for the first time in Germany with very satisfying results. From the aspect of the continuation of the section's work it was a good success to have about sixty per cent. participants of the younger generation. Members of other N.E.F. sections showed by their friendly co-operation that such a conference gives a good chance of international exchange within the fellowship, a stimulating fact for the planned regional conference in 1957.

Between these two meetings, the conference of group delegates of the German Section was held according to the constitution. Since Mr. Hilker as President and Miss Siebert as Treasurer had retired, there was a vote for the new executive board. The board consists now of eight members with some responsibility in the different geographical areas:

President: Dr. Heinrich Sesemann (Berlin).
 Secretaries: Bruno W. Karlsson and Eva Schaffer (Frankfurt/Main).
 Treasurer: Bertha Römer (Frankfurt/Main).
 Board Members for:
 North Germany—Dr. Christoph Carstensen (Hamburg).
 North Rhine—Ewald Reincke (Cologne).
 Westfalia—Professor Adolf Hasseberg (Dortmund).
 South Germany—Dr. Sophie Köberle (Bayreuth).

A two-year programme for the work of the Section was built up concerning the problem of mental health and constructive education on different levels in theory and practice. Furthermore it was decided according to the report of the representatives' meeting to draw up a statement on behalf of the German Section on what 'renewal in education' means to-day and for the future work of the Fellowship. In the meantime, the groups of the section collected some stimulating material for the preparation of this statement during their regular meetings. At Easter, the executive board will work the different aspects presented by the groups into one paper.

The work of the groups in different cities is following two lines: partly they arrange monthly lectures for a larger audience than the group membership, partly they do real group-work with 6 to 30 people in regular sessions dealing with problems of classroom teaching and parent education. Before Christmas the group at Frankfurt/Main had a good success amongst the general public, when they reminded parents in a letter to buy good children's books as Christmas gifts and added a list of such books for different age-levels. The education department of the City of Frankfurt printed the letter and the list under the name of the Fellowship and distributed 20,000 copies to the parents of school children.

At the request of the Section Secretariat, most of the educational magazines in West Germany have published the announcement of the Utrecht Conference, to which we are all looking forward.

BRUNO W. KARLSSON, *Secretary*.

ITALIAN SECTION

A meeting of Group Representatives of the Italian Section was held on the 4th of November, 1955, in the Republic of San Marino during the Conference of Co-operative Education. L. Borghi gave a short report of the Weilburg Conference of Section Representatives. It was decided to hold inter-group meetings in various cities to discuss the statements issued by the four Weilburg groups as soon as their revised versions reach us from the London headquarters, in order to prepare our Section document before Easter. Group meetings are planned, especially in Florence, Rome, Palermo and Torino for the coming months. A meeting in Torino was held on 16th November. L. Borghi informed the members of that group about the work in Weilburg and San Marino, and a programme of winter activities was discussed.

In San Marino, D'Alessandro reported on the work done by the group in Palermo. Several meetings were held during the year to discuss problems of the secondary school, while other members were interested in the survey of the educational and social situation in Partinico. This work is now being carried further. Group discussions will mainly deal with activity programmes in primary schools.

Carmela Mungo summarized the results of the study made by the Roman Group on the causes that are responsible for the high percentage of children repeating their elementary school forms. In the outskirts of Rome that percentage is 25. Activity methods introduced by Carmela Mungo and her co-workers in three elementary schools indicate that many children who were considered mentally retarded can be slowly brought to

normality. This study will be continued, with special regard for the social background of the children concerned.

Also in Rome a two-day conference will be organized by the N.E.F. Section in collaboration with *Cooperazione educativa* and *Federazione nazionale Insegnanti Medi*, dealing with the problems of the middle school. This is the most debated problem in Italy to-day, after the publication last June of the new programmes for the elementary and post-elementary schools. The creation of the post-elementary school, without previous Parliamentary discussion, by the Ministry of Education caused much dissatisfaction among various groups of primary and secondary school teachers.

The 'post-elementary school' was created for children of the lower classes in small rural and mountainous areas. It will include a three-year course and will mainly function in the premises of the local elementary schools under the care and direction of elementary school teachers. These schools are accused of being a poor relation of the middle schools and of the vocational schools existing mainly in the cities. The problems of the co-ordination of these three types of secondary schools for children between 11 and 14, and of their respective functions, are considered fundamental for the future of Italian education. Opinions are divided. N.E.F. members have been invited to talk about the post-elementary school in various cities. A joint meeting in Rome of the three main democratic educational organizations in Italy about the problems of secondary education may prove helpful in creating a better-informed public opinion on this vital issue.

LAMBERTO BORGHI, *Secretary*

NEW SOUTH WALES

With other Australian States, we benefited greatly by the tour of Dr. Robert Bream, of Le High University (U.S.A.), who came under the auspices of the Fulbright Fund and lectured to many groups on 'Group Techniques'. We made Dr. Bream's services available to universities, teachers' colleges, nursing sisters, social workers, Y.M.C.A. leaders and several other groups who were unanimous in praising his courses.

Later in the year Nicholas Gillett dropped in (at our invitation) and charmed his audiences with illustrated lectures on Unesco's work in the Philippines. He made a number of very successful broadcasts over the National network on topics related to children and education; the only blemish on his visit was its brevity.

Clarice McNamara and one of her inspired

committees arranged what they called 'The Five Arts Afternoon' on one sunny Sunday in early Spring; they invited people to inspect three very modern houses built by architect Harry Seidler in the lovely bush on Sydney's northern perimeter. The houses have plate-glass fronts so as to give them full advantage of their view over a mountain valley filled with graceful gum-trees and blue haze. In this setting the committee arranged a programme of music, dancing by a lovely New Australian girl, poetry recited by one of our leading actors and a talk on his art by painter Desiderius Orban; Seidler's architecture was the fifth art, and an unmentioned sixth was the organization of afternoon tea for 500 people who were persuaded to contribute £150 towards the N.E.F. Centre, which we hope to build some day on the edge of the same blue valley.

We have launched a campaign for more In-Service Education for teachers in N.S.W. and laid the keel for another campaign we intend to launch in 1956 on Parent-Teacher Co-operation.

Armidale Branch is as vigorous as ever; a *Newcastle Branch* was formed in August; *Wagga-Wagga* will probably form one in 1956—and other big towns are expected to follow. In *Sydney* we have more financial members than we have had for many years.

Our next Summer School will be held in Canberra in January 1956—recreational activities include drama, painting, music, dancing, sculpture and creative writing.

Most of the additional vitality in our activities nowadays is due to the work of Irene Speight and Dulce Roberts who, twice each week, work on N.E.F. affairs in our city office at 81 George Street, Sydney. I doubt if there are two better executive officers in any N.E.F. branch.

DONALD MCLEAN

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ENGLISH NEW EDUCATION FELLOWSHIP

ANNUAL REPORT, 1955

IT has been customary, during the last seven or eight years, for the Secretary's Report to review the several facets of our work in fairly equal proportion. On this occasion, however, the outstanding importance of the development of Fellowship Circles seems to call for some detailed examination, and therefore to justify a rapid, but for all that, a somewhat concentrated, survey of other matters.

HOME AND SCHOOL

Educational aspects of parent-teacher co-operation have been the continuing concern of the Home and School Sub-Committee. Numerous enquiries have been received on ways of co-operation, and on how to form an Association, as well as requests for information about the history of the P.T.A. movement, and requests for suggestions as to speakers, subjects, and suitable activities. Two county rallies for parents and teachers were organized in the summer—one at Ipswich under the Chairmanship of Miss A. E. Adams, when Mr. G. Mackley was the speaker; the other at Exeter, where Mr. W. E. Philip, County Education Officer for Devon, took the Chair for Dr. Nora Gibbs. We have been asked to hold another rally in Devon next September, and we have been in touch with two other county authorities with whose co-operation we hope to stimulate local interest in parent education. Last March, at the request of one of our affiliated associations, we held a meeting in Plymouth where our speakers were Miss Marjorie Hourd and Dr. Peggy Volkov. Three issues of the *News Letter* have been published during the year, containing in February a report on the 1954 December conference at which we held a symposium on *Parent-Teacher Associations—Taking Stock*; in May an article on *Spelling* by Miss M. Nevill; and in October a précis by Dr. Gibbs of her Exeter talk, *Discipline in Home and School*.

INTERNATIONAL INTERESTS

Reminders that we are part of an international organization have been particularly vivid in 1955. In September, our new President, Dr. K. G. Saiyidain of India, succeeded Dr. Carleton Washburne. Few can have read unmoved Dr. Saiyidain's *Personal Statement* in the December issue of *The New Era*; particularly his sentence: 'A careful study of Iqbal's thought brought home to me the significant truth that "New Education" is basically

neither of the East nor of the West, neither the psychologist's fad nor the "progressive" educationist's hallucination, but is essentially rooted in the deeper and nobler urges of human nature, to which psychology, sociology, biology, science, religion and ethics have all made their own characteristic contributions.' I feel sure that you will agree with me that we in the E.N.E.F. can look forward with high confidence and quickening interest to the development of the Fellowship's work and influence not only in Asia but in the West during Dr. Saiyidain's period of office.

Nearer home, the committee appointed by International Headquarters to study the Turquet-Alcock Report on *Attitude Change in Teachers*, has continued its meetings under the chairmanship of Professor J. W. Tibble, and is making good progress, particularly in the elucidation of the strains and stresses, as well as the rewards and satisfactions, peculiar to the teaching profession—a matter not without relevance to the present crisis over salaries and pensions. This crisis surely is but a symptom of underlying causes, the nature and importance of which are not yet sufficiently apprehended, any more than the remedies that might be effectively applied in compensation are made sufficiently available to those who know they need renewal and refreshment in their work.

In this respect some progress may be looked for if, as proposed to Unesco by International Headquarters, the 1957-58 Unesco Programme should include a major project on the in-service training and refreshment of teachers. This proposal has the support of E.N.E.F. members on the U.K. National Commission, and it is fully supported by the National Commissions of France, India and Norway. Sympathetic replies have been received from N.E.F. Sections in Australia, Belgium, Germany, Holland, New Zealand, and from Carleton Washburne in the United States, all of whom have pressed their National Commissions to vote for it. If it is accepted by the next General Assembly at New Delhi, the N.E.F. will urge the inclusion of a pilot project on the kind of group work in the arts which is one of our present major interests.

The N.E.F. International Conference for Inspectors of Schools, held last April at Bishop Otter College, was chaired and guided with his usual distinction by Mr. Ben Morris. Accounts of this conference have appeared in *The New Era*, but it is perhaps worth repeating here that fourteen countries were represented, that three of

Her Majesty's Inspectors and five Local Authority Inspectors attended, and that every day all the participants either painted with gusto under the enthusiastic guidance of Richard Sneum of Copenhagen, or moved, mimed and danced under the inspiration of Eva Faithful and Irene Britton.

Mental health aspects of education have been brought afresh to our members' notice, particularly through the preparations for the 1956 World Conference on *Constructive Education and Mental Health* to be held in Utrecht, where we are already certain of seeing over seventy English Section members.

At the Third Meeting of Section Representatives held, thanks to the generosity of the German Section, at Weilburg/Lahn last July, Mr. Ben Morris again took the chair and bore the main responsibility for piloting the meeting. Mr. James Hemming represented the E.N.E.F. on what was an inspiring occasion, made memorable by the presence and active participation of ten of the pioneer members of the Fellowship.

One of the main subjects of discussion was the philosophy of the New Education, on which the Council of the E.N.E.F. had, as requested, drawn up a statement. In preparation for the meeting, our Council and Education Committee had also, as had other Sections, studied the Geneva Recommendations on the Training of Primary Teachers, and had briefed their representative to make an oral report. In reporting on the Weilburg meeting to our Council, Mr. Hemming paid tribute in particular to the contributions made by Dr. Rugg, Professor Bovet, Professor Marcault, Dr. Ryan, and Professor L. Borghi, Section Representative from Italy. During the discussions, members brought out the change that had occurred from a child-centred education to one that was child-and-culture centred, and expressed the view that to-day educationists are concerned primarily with the relationship between freedom and control.

Proposals were made concerning the future of the Fellowship. For example, it was suggested that instead of a meeting of Section Representatives in 1957, Section Secretaries should combine to hold regional conferences, at which perhaps three or four Sections might hold their own annual meetings, after which all could combine for the remainder of the conference period.

Another result of the Weilburg meeting was that statements were drawn up by the leaders of the four discussion groups in which members there conferred. These statements have been submitted to National Sections for consideration and comment, each Section being asked to draw up its own statement of aims and principles, and to submit this to the International Council when it meets in Utrecht next July.

FELLOWSHIP CIRCLES

In the E.N.E.F. the latest manifestation of the Fellowship's interest in group work is seen in the Circles proposed and first established by Mr. David Jordan at Dudley Training College. As a result of a letter sent out last summer, thirty-six members volunteered to start a Circle in the autumn, and the dozen or so of those who have taken the plunge have met with encouraging success. As was intended, Circles vary markedly in size, organization, and policy, and it was therefore decided by our Council that an account of these variations should be included in this Report. What follows is based on eight reports received in time for the Annual Meeting. No mention is made of the Dudley Circle, which goes from strength to strength, as it was fully described last year.¹

(i) A London group of eight meets in a flat, and consists of four secondary modern school teachers, a graduate from Edinburgh teaching in a comprehensive school, an examiner, and two post-graduate research workers, one of whom is a headmaster from Ceylon. Meetings are held twice a term, starting at 7 p.m., with refreshments at about 8.30 p.m., after which discussion continues. A topic is then chosen for the next meeting. This group is a circle of friends, most of them young teachers facing their problems after only a few years' experience, and therefore likely to take an active part in the Fellowship's life.

(ii) At its preliminary meeting, a Yorkshire group of nine contained three training college lecturers, four school welfare officers, one primary headmistress, and one University Education Lecturer. Others unable to attend the first meeting, but expected at the second, include headmasters and headmistresses of secondary modern schools, and assistants. The group expects to total 15 to 20, and to meet once a month, with the possibility of making it once a fortnight if time can be spared. Meetings start at 6.30 p.m. with refreshments about 7.30 and a topic, 'The Aims of the Secondary Modern School' has been chosen to occupy the first few meetings of the group, which expects soon to find itself facing the problem of vocational education too.

(iii) Another London group, meeting twice a term in a private house, starts talking at 7.30 p.m., breaks for refreshments at 9, and then continues in conversational groups of two and three until about 11 o'clock. The 15 members include teachers, parents, business executives, students, and the conductor of a well-known orchestra. This group intends to draw up a programme for the term.

(iv) From the Midlands comes a report of a

¹ See *The New Era*, November, 1954, pp. 103-104.

group of seven or eight people, most of them E.N.E.F. members, which will meet this month. The intention is to extend the Circle once it has been established. It includes at present two members of the City Education Department, two University lecturers, a headmaster of a Special School, and the tutor of a course run for foster parents. A programme will be chosen at the first meeting. As all the present members are eager to have a better understanding of the work of Jean Piaget, it is likely that one of his books will form the starting point.

(v) In Hertfordshire, the initial meeting of a Circle which enjoys the hospitality of an independent school included the headmistress and three members of staff, the Rector of the neighbouring parish church, a probation officer, a doctor, a dentist, a nurse, a professional photographer who had been trained as a teacher, a publisher, and an engineer, as well as several parents. Others who hope to attend later meetings include an architect, teachers in primary and secondary schools, and a welfare officer. Only three members of this group as yet subscribe to the E.N.E.F., but all have expressed interest in its work, and in the fact that it has taken an initiative in bringing people together for serious yet friendly and stimulating discussion.

(vi) A South London group of some 50 members illustrates how a topic of local significance can be used for this purpose. It meets in the grammar school, soon to become comprehensive, whose headmaster is convenor of the group. Members were invited to join a discussion circle, 'School and Community', whose main centre of interest would be the new pattern of secondary education emerging in this area with the establishment of three Comprehensive Schools. Invitations were sent to the Heads and Deputy Heads of the three schools, their Chairman of Governors and certain other Governors, a few other heads of secondary and primary schools, the Chairman of the L.C.C. Primary and Secondary Schools Committee, the L.C.C. Divisional Inspector, Youth Employment Officer, Care Committee Organiser, prominent local industrialists, the Town Clerk, Borough Librarian, Editor of *Borough News*, a local Vicar, Nonconformist Minister, Principal and Vice-Principal of a Training College, Principal of a Technical College, their M.P., and two Vice-Chairmen and the officers of the E.N.E.F. Two London University Institute of Education Lecturers who live locally were also invited. Response was eager, and virtually unanimous. Some 48 members expressed a wish to join and 30 attended the inaugural meeting. The group meets twice a term, the subject of the next discussion being decided at the previous meeting. Tea is served at

5 p.m. and is followed by discussion on a general topic from 5.30 to 7 p.m. Members sit in an informal double circle. All that is said is 'off the record', so members speak freely. The original invitations suggested that the Circle should be under the auspices of the E.N.E.F.; the second circular included information about it, and the third circular a subscription form. It will become evident within a few weeks what the response to request for membership is.

(vii) In contrast to this large Circle, another London group, in the north-west, has met monthly since June, 1955, and averaged an attendance of six. Its members include teachers, care committee worker, psychiatric social worker, personnel manager, psychologist. In accordance with the general wish, various problems in education have been discussed—the Comprehensive School, Co-education, Visual Aids, Acting and Psychodrama. A different member of the group chairs each meeting. Invitations are sent by the convenor to all participants a week in advance. Of this group, three were E.N.E.F. members when it was formed. The others have since joined.

(viii) Finally, some information about a Surrey Circle of eight—four teachers in widely differing schools, all with at least seven years' teaching experience; three parents, a civil engineer, a mother working as a company secretary, and another mother who is an author. The eighth member is an education officer of a Borstal reception centre. This group meets monthly, and at each meeting appoints a 'recorder' whose notes are circulated to members before the next meeting. The time-table usually followed is: 7.45-8 p.m., Pre-discussion period; 8-8.20/25 p.m., Address; 8.20-8.40 p.m., Refreshments, questions and animated discussion; 8.40-9 p.m., Chairman summarises; more discussion, suggestions for next meeting.

What conclusions may be drawn from this brief survey? The first, I suggest, is that in the Circles the Fellowship has without doubt a growing point. Secondly, I would stress the variations shown by the groups in composition, formality, procedure, and meeting place. Thirdly, it would seem that one of the keys to success in forming a group is to go boldly outside our present membership, and bring into the Circles the many who are lonely and bewildered in their efforts to comprehend what is happening to mankind, and what education in all its manifestations has to offer in solution or in mitigation of our difficulties. It would seem possible for any member of the Fellowship, however isolated from other members, to form a Circle by this means. There must be many more of us, whether in

Training Colleges, University Departments, schools, at home, or in the Services ancillary to education, who could, by taking the initiative, form a new group, thus enriching their own experience and at the same time doing a service to others and to the E.N.E.F., for such groups afford an excellent means of drawing into our orbit workers in industry as well as in the professions.

There has, during the past few years, and not in England only, been some disposition to question the necessity for the continuance of an organization such as ours. These questionings are healthy if they arise from concern that the Fellowship's work should be based on a recognizable need; but they are unhealthy if they spring from defeatism, apathy, or downright unwillingness to face the defects of education and seek their remedy. The professional associations have, quite properly, other concerns than the quality of education, yet they rightly give considerable attention to it. The quality of education. Those four words sum up the main, but not the only, concern of the Fellowship, which, being unburdened with questions of salary or pension, conditions of service, and the like, must therefore bear its full responsibility for the improvement of education, the deeper understanding of what the educational process at all stages involves, and the creation of informed opinion which will ultimately be effective.

A second great aim of the Fellowship is to help the peoples of the world to meet, to reduce the tensions caused by racial, religious and national animosities. These are its two foremost tasks. If it fails in them, then indeed its continued existence may be questioned. But I believe that there is no question that these tasks need to be accomplished, and I believe that the Fellowship should be so strengthened as to enable it to work effectively to those ends.

Twelve years ago, under the pressure of war and in some measure as a creative escape from it, the enthusiasm of H. G. Stead stirred the E.N.E.F. Branches into a ferment of activity over the new education bill and the general recasting of education which seemed so urgent, so desirable, so attainable once the war should end. To-day, can it be denied that most of the real problems of education remain unsolved? To-day, although branches still flourish in Cambridge and in Leicester, Fellowship Circles are taking the place of branch organization. Cannot we have some of the old ferment now in them? I suggest that we can, that we must, for in them I believe we have a new form of organization eminently suited to our time. In the smaller Circles, there is a real chance of creative thinking, in the larger a means

of bringing the community with us in our thought, and to some extent in our practice too. In both, there is the opportunity of personal involvement for all who care to take part.

So far, the Circles have shown complete ability to work from their own resources, their own corporate background of experience, their own needs. It may be that later on some Circles may wish to exchange information and compare histories, or they may seek guidance from the Council or Education Committee. They can rely on such help if they require it. For example, the Council will have before it at its meeting later to-day a document from Education Services which, if approved, may form the basis of discussion by any group which feels attracted to it.

CONCLUSION

And so I come, in my conclusion, to a brief mention of those who have sustained us at the office during the year. To the Council of Education Services we are again indebted both for financial support and a real interest in our work. Our own Council, under the able chairmanship of Mr. David Jordan, who to our great disappointment is unable to accept office for a second year, has been hardworking as ever. The tasks of the Education Committee and of the Home and School Sub-Committee have by implication been noticed earlier in this Report. As all our members know, we suffered a grievous loss, shared by a wide community, in the death last September of Alex Bloom, who chaired both these committees. Tribute to his work was paid at a Memorial Meeting at St. George-in-the-East School, and at a meeting called by the E.N.E.F. at 1 Park Crescent. Miss A. E. Adams has been elected to his place as Chairman of the Education Committee, and Mr. G. A. Lyward has succeeded him as Chairman of the Home and School Sub-Committee. Alex was much loved, and those who are much loved are long remembered.

Our team in the office has shown its customary willingness and zeal, and I should like to thank them all. I am particularly indebted to Miss K. J. Horwood for her very large share in conducting the day-to-day business of the E.N.E.F. I am grateful, too, for the ready support of our Chairman, our Honorary Treasurer, Mr. W. Griffith, and the other members of our Council and Committees, including Mr. and Mrs. James Porter, Honorary Secretaries respectively of the Education Committee and the Home and School Sub-Committee. With such support at the centre, and with the great potential available in our Fellowship Circles, I believe that our members have before them unusual opportunities of furthering our work in 1956.

Book Reviews

Citizens of To-morrow. *A Study of the Influences Affecting Young People.* (Published by Odham's Press Ltd. on behalf of King George's Jubilee Trust. 3/-).

This comprehensive and thorough survey was made by four working parties composed of persons eminent in their several specialities at the suggestion of a worker on the ground in the youth service, Mr. Faithfull Davies, made in a letter to *The Times*. The material is presented as four reports of working parties studying respectively the influences of school, employment, leisure and the services, each preceded by a list of recommendations, and the whole preceded by a commentary by the Trust which is mainly recommendation. While useful for easy reference this arrangement results in the unfortunate reader having to wade through an unconscionable deal of good advice. Much of this consists of precept and advice to give to young people. But most of us who have been young realize that adolescents are singularly unresponsive to good advice.

Most of these recommendations show a civilized benevolence that is heartening, but it is benevolence at several removes from the bulk of young people leaving school at 15 with which this survey is mainly concerned. There is a basic assumption that good regulations always have the desired effect, as when it is suggested that regulations governing admittance to cinemas be as strictly enforced as those regulating admittance to public houses. Many practical workers on the ground are aware that the regulations governing the admittance of adolescents to public houses are difficult to administer and not always effective. Again, it is suggested that, 'the greatest influence on a boy when he starts work is his senior'. There is no mention of the immense influence of his contemporaries of both sexes at this age. A study of the effect of expectations of contemporaries on continuation of further education, leisure time pursuits, taste in entertainment, reading habits and attitudes to parents and employers, would be revealing.

The period in the services is thought, by the compilers, to be far more progressive than the three years before when, for the majority, compulsory education is over and no further education has begun. During the years between leaving school and conscription, young people are seen to deteriorate in physique through lack of medical inspection and physical education, and to lose many of the skills gained at school through lack of

practice. The effect of freeing the secondary modern school from the compulsory examination system has not been wholly good as it has deprived scholars of an incentive and employers of a yardstick. The survey suggests urgent reconsideration of this matter. It also admits that some continuation of general education is necessary for all young people (at least until 18 years), as was clearly set forth in the Education Act (1944) in the section relating to County Colleges. The urgent need for County Colleges for this present generation of young people, if they are not to deteriorate so that the nation will lose its first asset for the future, is a chief recommendation of the report. It is important that this recommendation is not lost amidst the multitudinous minor reflections and findings, all useful in themselves and needing statement, but of less paramount importance.

In the section on teacher training the need to break the closed circle of school, training college, school, by some closer contact with the work-a-day world is admitted. The suggestion that a period in industry might be useful to teachers is dismissed and a rather naïve alternative is suggested, to wit, a three-year training course which 'would not only deepen the quality of the student's academic studies but also enable him to gain maturity by such experiences as visits to industry, the law courts, etc.' How to evolve a system of training that will produce mature human beings has been the pre-occupation of philosophers and mystics from Plato to Freud; if a visit to the gasworks is all that is needed educationists can afford to relax. If we are to plan for County Colleges and a related and lively system of technical and cultural further education, it may be necessary for those in charge of teacher training to have an open mind about the interchange of teachers with industrial and social welfare personnel, with industrial technicians and other professions including the stage, just as one section of this report suggests there should be interchange for youth service workers.

E. M. Fisher

The Year Book of Education 1955. *Editors: Robert King Hall and J. A. Lauwerys.* (Evans Bros. 63/-).

Life is full of situations in which people of all ages ask such questions as 'What ought I to know? How can I best earn my living? How ought I to behave? How can I get out of this difficulty? Who can help me?' Life is also full of people prepared to give

counsel and advice, and to offer help to puzzled human beings seeking the answers to these questions of personal and social action. It is the purpose of the 1955 Year Book to survey the whole range of what is called 'guidance and counselling', both in formal education and in society at large, and to elucidate general principles by a comparative and sociological analysis. It can be said at once that the purpose is admirably fulfilled, and this will become another of those indispensable reference books which we have come to expect from the editors and editorial board of *The Year Book of Education*. It is not possible in a short space to make a detailed appraisal, or even to mention all of the distinguished contributors to this volume. This reviewer intends to offer, under four general headings, a few reflections on the scope and content of the work.

(1) *The wide extent of the concept and practice of guidance.* Parents and educators have for some time been familiar with the services of 'child guidance'. In this sense 'guidance' is thought of as the remedial treatment of mal-adjusted children or young people. This indeed is still a large part of the function of 'guidance' as it is understood in this Year Book, but the term is also used to cover a much wider range of activities. As a working definition the editors considered it 'a process of helping individuals to discover and develop their potentialities both for personal happiness and social usefulness.' This, as they admit, might even be a definition of the whole process of education. Guidance is thus considered as a continuous and developmental process, which is inseparable from growing up and being educated, and necessary for the normal and abnormal individual. It continues beyond childhood into vocational guidance, then to guidance within industry and within the whole sphere of human relations, until ultimately the guidance of the aged becomes the concern of the new study of geratology. We read of guidance for purposive living, for aesthetic appreciation, for ethical-moral adjustment, and through psychology, psychiatry or religion. Indeed guidance clearly follows us, like the Welfare State, from the cradle to the grave.

In education the traditional English concept of guidance is that of character training. Originally, perhaps, as practised in the rather narrow field of the English boarding school so typically described by H. L. O. Flecker in his article, but more widely through the rôles of the Headmaster and his staff in their informal and amateur guidance functions so ably defended by

Professor Castle. In the U.S.A. we find an elaborate system of educational 'counselling', while in France and some other European countries such as Denmark and Austria, they tend towards the appointment of school psychologists. The possibilities of bridging the gap between school and vocation is thoroughly treated by Raymond King in his account of the work of careers masters, and his vision of increasing the co-operation between the schools and the Youth Employment Service.

In reading some of the chapters one felt there was a tendency to over-stress the professionalized guidance services, and to rely on 'specialists'. 'The guidance of children should always begin with the parents' is the note which Professor Langeveld of Utrecht strikes early in the first chapter, and one also cannot help agreeing with him when he says there are 'no experts in happiness'. The general concept of guidance needs to spread through the whole population, so that it can be the affair of all of us, as well as the 'experts'. Thus one very much welcomes the interesting French scheme of *L'École des Parents et des Educateurs* so ably described by A. Isambert. It is true that parents cannot know enough of the complexities of the modern occupational structure, and that there have been marked changes in the nature of family life in industrialized societies. Also much scientific knowledge, unknown to the ordinary parent, has been accumulated about child development and human relations. These are reasons why parents need to share the function of guidance with educators, counsellors, psychologists and the rest, but not reasons for attempting to replace the parents in a rôle, which, with proper understanding and help, they can and should perform better than anybody else. It should be noted that this attitude towards the place of parents has been adopted by the Committee on Maladjusted Children whose Report has recently been published in England.

(2) *The importance of theory.* Wherever guidance is given, certain basic moral and social assumptions are made. Guidance involves choice of action, and the action chosen may be considered right or wrong, good or bad, by the standards of society or from a moral point of view beyond the existing social *mores*. Hence the importance rightly attached by the editors to Section I which includes chapters on the philosophical and theoretical background. Professor Louis Arnaud Reid makes an excellent contribution on 'Guidance in Moral Choice'. His general principles are very much in accord with the practical methods advocated elsewhere in the book. The possibility of

choice implies freedom to choose, and Professor Reid insists that the counselled person must be as free as possible to accept or reject the counsel, thus favouring non-directive and permissive types of guidance. The implications of this freedom are worked out in another excellent chapter called 'Guidance as a Concept in Educational Philosophy' by Ben Morris. This is well worth reading with great care, since it has all the essentials of a coherent theory of guidance in a condensed but clearly developed argument. In particular he lays stress on the mutual relationship between the adult and the child, and shows how guidance is essentially a mediation between the needs and interests of the growing person and the responsibilities and values of adult life. Interpreting the situation to the individual reveals both the regulative and permissive aspects of possible action, and thus throws light on the relation between authority and freedom. Whatever we may contrive to *do* for the individual, it is what we *are* to him and what he *is* to us which determines the nature of the relationship through which, if successful, the individual can get beyond his dependence and take responsibility for his own choice.

(3) *The relation of guidance to democratic social aims.* It follows further from what Ben Morris says that guidance is a means, and its objective is to serve an ideal of freedom. This can be pursued only within some form of free society, the attempt at which in our present western culture we call democracy. Guidance could be a means to an unfree society, and it would then have all the characteristics of unquestioned authority and direction, and become the conditioned control of the individual to an uncritical acceptance of the will of the rulers. This would be the opposite of the concept here put forward. The spread of the democratic form of guidance is indicated by the dominance of contributions by American and British writers, and the rest being mostly European. Fourteen chapters refer mainly to conditions in the U.S.A. and thirteen chapters to the United Kingdom. One finds the concept of citizenship being that of democratic citizenship. But even in a democracy there is perhaps a danger in stressing too much the importance of adjustment to society, and being thought well of by one's group. This is a feeling one sometimes gets in reading some American writers. There is a tendency to regard people as maladjusted or abnormal who do not behave just like all the others. Are they sufficiently tolerant of their rebels? Unless they consider their society nearly perfect they need people able to change and

improve it, and the social reformer cannot be said to be socially adjusted.

The special problems of some other cultures are also considered. We have the problems of Brazil undergoing rapid industrialization, and South Africa where tribal life is in transformation under the impact of European ideas and techniques. Most profound contributions are made on the situation of Islam and India, which reveal the strength of ancient and authoritative religious cultures in conflict with the diffusion of new ideas. 'Nowhere in the Muslim world,' says A. L. Tibawi, 'is the call of "morality without religion" likely to receive serious attention.' In India how can vocational guidance function at all with those who accept a strict caste system, since caste and occupation are unalterably linked?

(4) *The informative value of this Year Book.* This book is full of facts which are not generally known to the non-specialist, and put in summarized and yet readable form of great value to students and teachers. There is, for example, 'The History of the Guidance Movement in Education', by Sir Cyril Burt, which is a model of clarity and interest. This makes it quite clear how the early Child Study movement initiated by Sully in 1893 was broadly based on a study of the whole child, intellectual, emotional and moral, with no neglect of the sociological approach. W. D. Wall in his account of 'Guidance Services in Europe' covers some of the same historical ground, and points out how the distinction between the functions of psychology and psychiatry which developed in the first Child Guidance Clinic in England in 1928 started the inter-professional tensions between those who pursued the individual psychology or mental measurement and testing, and those who concentrated on therapy from the medical point of view. His paper is full of up-to-date information gathered together by the resources of Unesco. Again the chapters on 'Psychiatric Rehabilitation' and 'The Techniques of the Guidance Process' are very good summaries of the most recent work covering the whole field.

Everywhere in this book one finds either statements of fact logically and scientifically put forward, or value judgements supported by rational arguments, and what is most important a clear distinction made between the two. One may therefore pick up this Year Book with confidence and say, 'Here is what we know about guidance. This is what people who are interested in guidance are trying to do, and these are the social and moral assumptions they are taking for granted.' Having said this we can look into our own lives, and see what counsel we need.

A. K. C. Ottaway

Ertrag der Hamburger Erziehungsbewegung. Julius Gebhard. Verlag 'Gesellschaft der Freunde des vaterländischen Schul- und -Erziehungswesens', Hamburg.

To appraise the effects upon family, school, and social life of 50 years of the New Education in Hamburg, says Julius Gebhard in his Introduction, would require many volumes. Even though limiting his scope to schools and teachers, to have compressed within the modest compass of this small book such a wealth of fertile ideas, guidance, practical illustration, educational history, and forward-looking aspiration is a remarkable achievement. The vitality of the book springs from the author's intimate association with the progressive education movement in Hamburg since the early years of the century.

That movement has what strikes the reader as a peculiarly indigenous quality and a number of its special features are clearly traceable to its roots. These he finds first in the new Art teaching of Alfred Lichtwarks, in Hamburg and subsequently far afield, through which a new richness and variety of method and material entered the classroom; second, in the Youth Movement whose claims for the child included the right to develop his own individuality stage by stage, and thus reinforced the work of the new educational psychology; thirdly, in the Workers' Education Movement which gave currency to the complementary ideas of the education of the 'whole man' and the value and dignity of hand-work; and fourthly and most distinctively of all, in the social movement with its emphasis upon the life and needs of the community and with its educational ideal in the Common School. The sociological approach to education has been the characteristic one in Hamburg.

In the four sections of the book the author deals in turn with the enrichment of schooling and the connected problems of method, the stages of child development and the psychological problems, the Folk School and problems of organization, and the ordering of community life and the social problems that arise both within the school and as between the school and society. Many of us are re-thinking these problems in our planning for the comprehensive school and I for one feel considerably indebted to the author for the light he throws on them and for the benefit of studying them in a specific but unfamiliar setting.

What he says about the cultural environment, or rather environmental

culture, of the city child is particularly interesting. This field of study owes much to Martha Muchow and her work at the Psychological Institute of Hamburg University. The adult sees the dangers and the deprivations of the child in the industrial city, and they are real enough. But it is a partial view. Seen, as the author graphically pictures, through the eyes and imagination of a child, it is a perpetual discovery and adventure and can offer rich pasture.

Nevertheless, there is much that the school can do, and Hamburg has long found the means to add to the child's natural environment through the establishment of *Schullandheime* (the town schools' country quarters), of which Hamburg has no fewer than forty-six.

When Hamburg was rebuilding its schools after the devastation, necessity compelled first the provision of classrooms and little more. But provided these were planned for the younger children as 'living rooms', the teachers felt they had the essential. What the 'living room' is for the young pupil, the workshop handy to the classroom is for the older, says the author.

The 'whole child' is best fostered, he holds, when his education is planned as a 'whole experience'. Hamburg teachers are sometimes still confused in their notions about activity methods. Activity must become Experience to be educationally valuable. The *leitmotif* of the Hamburg education movement is that the child masters his world through experience.

The author's analysis of technical purposes and processes in terms of human values is really illuminating, and deserves close study by those responsible for technical education in schools and beyond.

On a subject so much in our own minds as selection for grammar school education, or for any other type, at 10-11, the author quotes figures from Hamburg's experiment in this direction that discredited the procedure. He points out a correspondence between the progressive stages of a child's educational development and the three so-called 'types' of secondary education and sets one wondering whether we have confused steps in development with types of education. Whether a brilliant surgeon, supposing he had been 'selected' at 11, might not have turned out a first-rate dental mechanic. At least in Hamburg all three types of education can lead to university.

He considers that the teacher is a better judge than the psychologist of the time at which the pupil is ready for a new phase in his education. Development is not in a straight line but proceeds like the swing of a pendulum. The moment is best

apparent to the continuous observer.

Since the new education in Hamburg pays so much attention to the sociology of education, the last section of the book is of particular interest. The author considers people in the mass, in a society, and in a community. To him the mass is not a negative conception as opposed to the real groups, but a phase with a contribution to make towards the successive growths of the other two. Aware of the tendency in German thought, notoriously manifested in political philosophy, to subordinate the individual, and of the abuse by the Nazis of the Germanic conception of *Gemeinschaft*, one reads critically, but rewardingly. Both in his application of these conceptions to schools groups and to society generally, Gebhard has many wise things to say, the fruits of a lifetime's study and experience of the problems.

As one who has taught alongside two generations of progressive teachers, he holds that the work of the third generation is one of integration and consolidation rather than innovation.

I commend this book to all whose German enables them to read it. N.E.F. friends of Julius Gebhard, and of his wife whose help he acknowledges, will be glad to know of his survey and appraisal in so interesting a field.

Raymond King

LETTER TO THE EDITOR

DEAR MADAM,

Miss Culham's letter in your December issue raises more points than can be fully answered in one letter. The answer to her lengthy point about children's failure to give the name we want to the pictures our artist has provided is simply that no child can be expected to give the required answers to every question without teaching. For example, the twenty-six children who said 'fishing net' for 'net' should have been told they were quite right, but that the printed word underneath was just 'net'. Anything wrong in that?

Among my papers I have a record of every word in a child's vocabulary during the first six months after she began to speak and also of every word spoken during one day at the age of two. During that single day over 400 different words were spoken—at two! By the age of five the average child has a speaking vocabulary of about 2,000 words. The first reading book cannot have that huge vocabulary. The point therefore is: on what principle is the selection to be made? We have gone whole-hog for the principle which every teacher in every country has traditionally accepted—

that one starts with the simple and goes on to the more complex. The whole-word method adherents find themselves forced to repetition of whole words; we repeat the letters and vary the words, and thus greatly increase the child's reading vocabulary.

Yes, we are justified in training children to accept our interpretation of what is on the page, but not 'whether it has meaning for them or not'. The teacher's job is to make it meaningful. Really, there would be no communication at all if children were not taught to interpret symbols accurately. Even adult reading consists of getting the writer's meaning not putting one's own meaning into it.

I am very glad to be able to agree with part of Miss Culham's letter—that the books now available are more suitable for junior boys than infants or junior girls. When further books are available, which should be very soon now, I think she will find that this gap has been filled. At the time of planning the scheme we did not think the infant schools would show the keen interest they have

done, not at least until the theory had proved itself in practice in the junior schools.

In this business one is always learning and I should like to mention what is to me the most astonishing result of our later researches—namely the confidence and enterprise shown by pupils who have been taught by a method which gives them insight into the nature of alphabetic writing. One has heard a great deal about the psychological benefits of teaching reading according to 'modern' theory. We have here a collection of recordings of children reading which show to a startling degree that children who are given all the complexities of English spelling to contend with at the early stage just have not the confidence to make an attempt at a word which is new to them; the others are streets ahead in initiative.

To reply to Miss Culham as fully as she deserves would require the exposition of theories of language and of learning for which there is no space here. Nevertheless another answer is to be found in schools all over this

country and others—and it is the children who give the answer.

Yours faithfully, HUNTER DIACK,
*Institute of Education,
University of Nottingham.*

ERRATUM

We regret that a mistake was made in the description of Mr. Ben Morris in our January issue. The National Foundation for Educational Research in England and Wales has asked that the following be inserted: Mr. Morris came as Director to the Foundation on 1st May, 1950, from the Senior Staff of the Tavistock Institute of Human Relations, London, where, for a time, he was Chairman of the Management Committee. An honours graduate of Glasgow, in Science and later in Education and Psychology, he trained as a teacher and taught for a number of years in primary and secondary schools. Subsequently, he held a Lectureship in Education in the University of Glasgow. During the War, Mr. Morris became Senior Psychologist to the War Office Selection Boards (O.C.T.U.).

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THE NEW ERA

IN HOME AND SCHOOL

VENTURES IN SOCIABILITY

Marion S. Smith, B.A. (Oxon.), Class Teacher at the Ludwick Infants School, Welwyn Garden City

WHAT is it that makes an Infant School more than a jungle? Once his shyness has evaporated the new entrant finds himself in a world where all, like himself, are intent on having their own way, impulsive and clumsy in movements, and savage in eye-for-an-eye, tooth-for-a-tooth morality. Moreover, the teacher is not always available to be appealed to. Very often she is acting judge in another court of appeal. And the children cannot always be relied upon to return a responsible verdict. Each individual feels more or less strongly, and more or less often, the need to assert himself. 'Just me and David are doing this.' 'But *I* want to be leader.' In its more exaggerated form this leads to the tendency to exclude others from the group. 'They're not helping.' 'We don't want Mary in the house.' Or, more cunningly, 'Alex doesn't want to play in the bricks.' Another kind of exclusion is the exclusion from praise or approval, seen in the ridiculing of another child's efforts, and sometimes in the reporting of his misdemeanours. 'Pooh! What writing!' 'Come and look what Peter's done!'

In these conditions how is it that a fair degree of amiable co-operation is usually achieved, and that without the imposition by the teacher of a kind of martial law? The important revelation that comes from being with children is that they, like their older counterparts, are social animals. Their socialization is not only something we, as grown-ups in their community, impose on them, though it is true that we can help them a great deal. Quite naturally and spontaneously, they seek one another's companionship, feel one another's needs and offer each other help and affection.

The conditions in the Infant School in which I have been working now for a very short period, five months, reveal and promote children's sociability to a quite outstanding degree. The classes are arranged, by choice, in 'mixed age groups'. In my class the youngest child has just had his fifth birthday and the oldest was seven last September. Moreover the rhythm of the day

allows for two, or two-and-a-half, hours of unbroken activity in the morning, and again an hour in the afternoon, when the children can move freely from occupation to occupation and from group to group. In this way the make and break of relationships is enacted within the classroom, and is revealed more fully and nakedly to the teacher than under more formal conditions.

I shall consider this progress towards sociability under three heads: individual adaptation; friendships; sense of 'the group'. But I do not wish to imply that these are three stages of development. They are, rather, three possible angles from which to regard the growing sense of 'others' in the environment, and the growing ability to make contact with them, and even to move towards a realization, however sketchy and transitory, of their point of view.

Individual Adaptation

The first thing to realize is that a good degree of self-confidence is essential before any healthy, positive approach can be made to others. It is only from the comfortable feeling of being accepted and acceptable, loved and lovable, that any outgoing of oneself to others is possible for adults, and more emphatically for children, who are making their first ventures in friendliness. Once a proper self-regard is established, children show themselves abundantly capable of warm, expansive sociability, so that to help and be helped is just taken for granted.

Kindliness is a general phenomenon that goes often without comment and must often pass unobserved. The younger ones rely enormously on the older ones to tie shoe-laces, fasten and unfasten bonnets, point out the whereabouts of things in the class and school and help with new skills. Even reading comes into this category. One five-year-old astounded me by coming and reading, absolutely without help or introduction from me, the first Little Book in *The Janet and John* series. When I asked him how he did it, he said: 'Michael read it to me.'

The older children show great generosity to the younger ones. Tony, after helping his young brother Kenny make his birthday cake, voluntarily makes the concession: 'He can put four candles in, and I'll put one.' Or again, after helping him to paint a picture, to the extent of virtually doing it all himself, declares with vicarious pride, 'We did it together, but Kenny did most of it.'

Young children's thinking of others can be passionate in the extreme and yet intensely practical. A tearful scrap of a girl comes to bewail her woes and names the culprit. Tough and sturdy Fred promptly asserts: 'I'll fix him', and wastes no time in setting out to do so!

Rather more subtle is the willingness to admire other children's work. 'He does do good paintings, doesn't he?' 'That's a good lorry.' And even more difficult to achieve is the appreciation, by children older or more gifted, of effort on the part of a child younger or less richly endowed. Ruth, who wields her paint brush with masterly ease, seeing the daubs which a five-year-old was offering for approval, said with a gentleness that melted the condescension: 'It's good for her age, Miss.'

It is amazing too how the children accept and make allowances for the disruptive elements in the class. They seem to come to expect different standards of behaviour just as they accept different standards of ability and achievement. Peter and Georgie can cause such tremendous chaos. Not with any malicious intent. It just seems to happen wherever they are. Yet the other children are rarely retributive with either of them, and spend a great deal of time and energy helping them 'to be good', or 'to play properly'.

The children with the most highly developed social sense come to occupy the established rôles of 'helpers'. Wendy is always mothering someone. One day when Sheila had fallen and grazed her knee a little, I asked her to go and wash it before I dressed it. She whimpered: 'I want Wendy to wash it for me.' Wendy is recognized 'sewing lady', and threads innumerable needles, and 'starts off' ambitious seamstresses. Children go to her to show their paintings when I have been too busy to give more than a cursory word of approval.

This universal helping is usually very satisfying to the helper, assuring him of his power and importance. When the self-assertive quality becomes dominant it can be overbearing. Caroline

asserts possessively: 'He says I can look after him.' Tony declares masterfully: 'Come on. I'll do it for you.' And then, faced by a stalwart independence, complains: 'He won't let me help him, Miss.'

The greatest test of the true spirit of generosity comes when it demands, if only for a short while, the abandoning of some engrossing occupation. But Judy can put aside her coloured sticky paper picture to help Rita, a new little girl, to mix some orange paint, and Ruth can leave her sewing to accompany a timid newcomer to the toilet.

How much concern for others is a natural and spontaneous sympathy, and how much is manifested because it obviously meets with the teacher's approval, it is difficult to tell. That it is not only and always a desire to *appear* good and kind, and win the grown-ups' approval is most clearly revealed when it appears even in opposition to the teacher. Tony had swung quickly round with a gun in his hand and hit Georgie quite accidentally but forcibly in the mouth. There was a fair amount of blood. Georgie was taken to the medical room to stop the flow. Everyone was awed and interested. When we came back I decided to take the opportunity to remind everyone that it is a good idea to move slowly and carefully, and *why*! Immediately after I started, Georgie burst in, through still painful lips, 'He didn't do it on purpose, Miss.'

Friendships

To introduce Georgie more fully, he is thin, wiry, active and agile as a monkey, always up to mischief, very rarely in a vertical position. In short he is the clown of the class, making havoc everywhere and creeping into your heart. One day we were using the large climbing apparatus in the Hall, and Tony had fallen from a suspended ladder, banging his head on one of the rungs. He was loudly tearful. Georgie saw him and immediately clowned through the whole performance; climbed up to the ladder, swung from it and fell, banging his head so hard that tears actually came to his eyes. Then, holding his head and grimacing, he fooled around till everyone, including Tony, was laughing. This shows, I think, a very highly developed capacity to project himself into another child's situation.

One considerable factor conducive to this large display of sympathy was certainly his close friendship with Tony. The quality of sociability

in individual friendships is rather different from the general goodwill all round that I have been describing so far. Sometimes individual friendships come to be so strong that one child seems quite at a loss without the other. One day Alex was away from school and his friend Michael had been missing him badly all day. Alex often wears a green pullover, and another child, Colin, was that day wearing a green jerkin. Michael caught hold of Colin, and, hugging him, proclaimed: 'I've caught Alex.'

The Fluctuating Sense of the Group

Different in quality again is consciousness of the group as a unit; the feeling of at-oneness behind the joyous salutation that greeted me one morning as five of the boys burst into the classroom eagerly with: 'The boys are ready for the woodwork, Miss.' The unit of the group is almost personified so that it is possible to feel loyalty towards it, as well as to abide by, or at least be aware of, its accepted morality. Over and above the individual liking to be liked, there comes an eagerness that all the other individuals of the group should be liked too. One injured sufferer was loudly denouncing his assailant, John. Ruth turned to me with real concern: 'It wasn't *our* John, was it?'

Living together demands a great deal of compromise in the gratification of individual wants. Gradually waiting for turns, sharing, exchanging, become established as more effective expedients than time-wasting skirmishes and broils, often fruitless, and at the most very chancy. 'Kevin's taking our bricks,' protests John. 'It's all right. He let us have a lot yesterday,' explains Tony.

There is however a limit to the degree of sociability that can be expected; a variability depending on the maturity of the individual child, his self-assurance at a given moment, his relationship with the other child, and the degree and duration of the demand made upon him. A child usually very helpful and co-operative can revert to a much earlier stage of social development. On one occasion Tony found expression for the fact that his helpfulness had reached saturation point, in the words: 'I don't like the little ones.' At that particular time, the demand upon him was too great.

Tony does show a very great variability of helpfulness. This appears to depend on his

estimate of his and the other child's comparative abilities. John is more or less his equal in age and ability, but he is on the whole self-effacing rather than self-assertive, and Tony holds a healthy respect for him, without fearing his rivalry. Alex, though much younger, appears to him as his intellectual rival, and thus to be feared and shunned rather than helped. Kenny is protected as one of his family and his inferior. David and Georgie are his friends in need and mischief, but both are weak or vulnerable enough to suffer under his domination. In times of insecurity and rage he can vent his feelings on the ones too little to defend themselves. In times of self-composure and content he can be very careful and solicitous of their well-being.

The difficulty of sustaining co-operation over any length of time is repeatedly attested by the friction in which many a game of *Snakes and Ladders* ends, if no grown-up is participating. I saw a vivid example of this limit of endurance in a Nursery in which I worked at one time. Harry was an underdeveloped four-year-old of subnormal intelligence; Jenny, an attractive, self-willed, passionate three-year-old. She was lying kicking on the floor in a temper tantrum. Harry went over to her and offered her his much-loved 'dorley' by way of comfort. She pushed it away. He tried again. Again she pushed it away. After a third attempt and a third rebuff, he flung the doll violently on the floor and went away.

The Odd Man Out

There are, however, in any community individuals who find the job of putting themselves in active communion with others in their environment peculiarly fraught with difficulty. The reasons for this are many and complex. A major contributive factor handicapping children's happy social development, though it may appear in many guises, is insecurity. All children, all grown-ups, feel insecure at times. But if this feeling is persistent it inhibits you from taking the risk of giving yourself to others that sociability implies. It is the children who are lacking in self-regard, who wander at the edge of the groups, vaguely watching, rarely participating, or who bulldoze their way recklessly leaving a trail of other children's fractured endeavour. In moments of insecurity children normally co-operative and

constructive may revert to this second type of destructive, anti-social behaviour, as I have already suggested in the case of Tony. Often more deep-rooted, more likely to escape notice and more difficult to cure, is the insecurity manifested in the first of these two ways.

Colin's isolation was brought to my notice by Ronnie. Having recently joined our class, Colin was standing alone brooding, in the 'shop'. When approached he remained inconsolable. Now, after receiving enough special attention for him to feel sure of his place 'under my wing', he is spending less time hovering round my desk, and more time engaged in positive pursuits. He has even made some friendship with Rita, also new to the class, but much younger and gentle and responsive.

Two rather more seriously outcast children have been Michael and Richard. The probable explanations in these two cases are really opposite facets of the same root cause: a severe difference in home background from that of the majority of the children. This acts as a barrier between them and the rest of the children. They feel isolated, even rejected, and therefore extremely insecure.

Michael has a much higher cultural background than most of the children. In his case there is a further contributory factor increasing the complexity of the adjustment he is called upon to make. He shows a marked intellectual development coupled with a no less marked emotional immaturity. Extremely fortunately all these factors were met by the advent of Alex. Alex is of equal cultural home background, and though he is five years old, and Michael is nearly seven, he is of sufficiently high intelligence for the friendship to be of mutual value and interest, and Michael is sufficiently young emotionally not to feel the difference in chronological age.

Richard, on the contrary, comes from a much poorer background. In his case the problem is not so easily solved, though he is very fortunate in having a constant supporter and companion, John. Without John, there is no doubt that Richard would be completely outcast. His very attendance at school depends entirely on John. He never comes unless John calls for him, and not always then. Moreover, throughout the day John 'carries' him. When John writes, Richard writes. When John paints, Richard paints. When John builds, Richard builds. If for a moment Richard has become engrossed enough not to

notice John's going on to something else, as soon as he does notice this he comes to ask me: 'Where's John?'

None of the other children seem to notice his presence or absence, and he makes no approach towards them. He is accepted into the group at woodwork, or brick building, because he comes with John who is one of the pillars of the state. Materials frighten him as much as people, and he is very chary of trying anything new, unless inadvertently he tries it because John is doing so. He goes round in a vague, contented enough, remoteness from the things and the people in his environment. His only point of contact is through John. During last term he seemed to be beginning to show some signs of independence, but an absence of about a month at the end of the term, combined with the Christmas holidays, caused him to return just as dependent as ever on John's infinite good nature.

Though some few children feel the problem of adjustment more acutely, all the children have a big problem to face in adapting themselves to the new environment of people and things in which they find themselves at school. They are aided by the amazing resilience of children, to whom all things are fresh and new, and whose lives are still a continuous process of adjustment. The means they naturally employ in learning to come to terms with one another is play. Dramatic and imaginative play cater for their need for self-assertion and at the same time provide them with rôles to play, and thus the means of making contact with one another. 'Come on, kids,' says Caroline, 'Who'll be my little boy?' Peter trots contentedly over calling: 'Me! Me!' 'Who'll be my baby?' Tom joins in. And Kenny declares in stentorian tones: 'I'll be father!'

The children even become capable of organizing large groups of their fellows. Having made a film about *Zozo, the curious monkey*, with orange-box, dowel rods and painted pictures joined together, a 'show' is put on. Tony is ticket seller. Ruth is usherette, tearing the tickets and showing the children to their seats with a piece of wood for a torch. Wendy and David are projector operators. The children queue, buy their tickets, and take their seats in more orderly fashion than many an adult audience. Though Ruth is heard to declare at one point: 'I'm sorry, Tony, but if there isn't less noise, the show will never begin.'

Children do come to realize that sociability is

worth the sacrifice. The others often want what you want; you have to learn to wait, to take turns, to share materials; to share the teacher's attention; to share love, appreciation and glory. There are clashes of desire, conflicts of temperament. But there is a solace in the companionship of others that makes a solitary plenteousness empty

and barren compared with the most meagre things shared. If we have helped children to live happily together and enjoy one another we shall have helped them not only to great happiness now, but, with their continued watchful devotion and spontaneous venturing of themselves, to great comfort and joy throughout their lives.

PROBLEMS OF THE NEW TEACHER—3

Francesca Enns

Most teachers will call a child difficult if he does not conform, so lumping together in one category the restless fidget, the inattentive or cheeky child and the aggressive and anti-social ones. The dull child may be difficult to teach, but he is not necessarily a difficult child in this sense. What is more serious, the child who is very quiet at school and gives no trouble at all may have grave difficulties of his own which his teacher may ignore.

A new teacher once said to me: 'I don't know whether my children are very difficult or whether it is me who makes them so!' This is the crux of the problem for the new teacher as I see it:

how far is her lack of experience, her mishandling of a situation, her misjudgment of abilities, responsible for the child's behaviour? An honest new teacher will be confronted again and again with her lack of knowledge and with uncertainty about her own conduct. If she is in the least self-critical, her conscience will trouble her.

There is no doubt, bad teaching can make children turn difficult. The bored child or the one from whom too much is expected may often become a disturbing factor in class. An insufficiently organized lesson can end in utter chaos. It is well known that a manageable or even well-behaved class may behave like savages if they are given into the charge of an inadequate supply-teacher. On the other hand, in the best conducted class there may be one or two pupils who do not conform because of what is happening to them, not at school but at home. And it is a question of luck whether the new teacher will meet such children in her first class.

This is the real difficulty for the new teacher: to distinguish between the child for whose difficult behaviour she should hold herself responsible and

those whose difficulties are the result of home conditions.

Physical disabilities are soon discovered and expertly treated. A teacher does not feel guilty about a child's bad eye sight, deafness or other physical defects and takes pleasure in spotting such handicaps and getting help for the child over them. But to determine whether a child is mentally or emotionally sick or whether he is being difficult because the teacher does not know how to treat him—this sets a serious problem for the new teacher.

This problem may be more acute in the Infant School where educationally subnormal children have not been segregated. A new teacher in an Infant School in the East End of London had several difficult children in her reception class. One, a boy called Terry, she complained was 'eternally wriggling' and quite unable to concentrate even for a minute. He was a pretty, bright-looking child, and this made her inability to do anything with him a continuous reproach to herself. In the end the Head removed him to another class where he seemed to settle down. Shortly afterwards this teacher moved to another area and another school. Though she was luckier there, she could not forget her failure with Terry. Seven years later she met a colleague from the school in the East End; one of her first questions was: 'How is Terry coming on?' 'Oh, he looks very mental now. He still has his curls and fair skin though . . .' 'You think Terry was always—mental?' 'Of course he was! You mustn't go by looks. He's been at an E.S.N. school since he left the Infants . . .' Why hadn't anybody helped her to see that Terry was not a normal child?

The problem of the subnormal child in the

In the last of these three articles, Mrs. Enns comments on problems that arise from difficult children, and from the young teacher's conscience and awareness of her own shortcomings, insufficiency of knowledge and uncertainty of conduct.

Infant School is not confined to this country. During summer holidays in Holland I was visiting one of those clean-scrubbed villages in Friesland where every red-cheeked youngster not only seemed a picture of health but of all scholarly virtues. I told a young Friesian teacher how I envied her easy job, but soon learned how mistaken I was. Among these apparently 'high grade' children, attending one of the most modern and best-equipped schools I know, quite a number of the children were of sub-normal intelligence. 'And you know one of those children can ruin your class. The worst thing is, if you are a beginner, it is not easy to know whether you are treating them wrongly or whether there is something wrong with the child.'

There should be no problem of mental defectives in the Junior School. But very often the new teacher is given charge of a C-stream. Though, as I have said, the dull child is not necessarily a difficult child, often scholastic slowness is not only the result of lack of intelligence, but of an unstimulating or bad background, or of emotional upsets. Again, scholastic failure may easily lead to behaviour problems.

Is a new teacher the right person for a C-stream? I talked to a teacher, who three years ago, when she was fresh from college was put into charge of a C-stream of eight-year-olds. She admitted quite frankly that her inability to control her class nearly made her give up teaching. 'I just hadn't a clue how to treat this sort of child. Now I could tackle them . . . I should never have been given this class for my first job.' I mentioned this case to the Head Assistant of another school, who admitted that in her school too there was a tendency to give C-classes to new teachers. She did not dispute that a C-stream was more difficult to teach and to handle than an A-stream, but she added: 'We cannot risk having the chances of our future Grammar School entrants messed up by an inexperienced teacher. The C-child has less to lose than the A-child' (*sic*).

The new teacher in a Secondary Modern School will find the additional problem of those adolescents who resent having to go to school instead of earning money. A friend of mine lodged with a woman whose daughter Evelyne, aged fourteen, was a polite, helpful and very capable girl at home. She wanted to become a hairdresser. She did not like school, which she considered a waste

of time. One day my friend came across one of the girl's teachers—one fresh from college. This teacher, very much to my friend's surprise, considered Evelyne an 'incapable, lazy and ill-mannered type'. My friend sounded Evelyne and found that she had a very poor opinion of this teacher. 'Miss X, Oh her! She is hopeless. She can't explain anything. She puts sums on the blackboard and thinks we understand them by instinct. Sometimes I feel sorry for her, because the boys take the micky out of her. And the silly ribbon she wears in her hair! Like a little girl.'

FROM my own experience during my first year of teaching I found that my problem was the one I mentioned first: my inability to distinguish between the types of difficult children. I blamed myself equally for the behaviour problems I experienced with two boys, not realizing that in one case it was my own understanding that was at fault, and in the other the underlying causes of the boy's behaviour could not be remedied, or even influenced, by anything which happened in school.

The first boy *Larry*, was an untidy, inattentive, over-excitabile red-head, possessed by a forceful urge to organize. There was nothing nasty or bad about him but he disturbed the smooth running of a B-stream of forty-three seven to eight-year-olds. He caused constant irritation, he created a high explosive atmosphere as it were; he made me conscious of my own inclination to be over-energetic, with consequent unfavourable self-criticism; he made me keenly aware of my shortcomings and my insufficiency of knowledge, my uncertainty of conduct. The other boy, *Howard*, was a defiant, anti-social boy. He would have been very good looking if he had been able to look you straight in the face.

Larry always worked quickly and untidily. He could read well, but would not read on his own or settle down to any quiet work after he had finished. He disturbed other children or banged the top of his desk. *Howard* was a neat worker, but seemed incapable of working on his own. He asked me questions all the time or clamoured in one way or another for my attention. If I did not give it to him, he sulked. *Larry*, who was bigger than the other boys, bullied them in the playground. *Howard*, who was a strong boy too, never bullied openly, but found sly ways of

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inflicting pain, which seemed to give him satisfaction expressed in a malicious grin, which changed into a hang-dog expression when caught. Both boys got into trouble with other teachers, who took them for handwork and geography.

Howard set me an unexpected problem. Unlike other boys he never painted ships or cowboys, but only one or two figures. One day he produced a picture which shook the sense of propriety of a little girl. It was a figure with clearly marked female genitals, and he had scribbled her name underneath. I did not know how to deal with her complaint. In vain I tried to remember what Dr. Susan Isaacs had said about the sex curiosity of children. I had a feeling I should not make an affair of it; on the other hand the little girl expected action. All I could think of was to say: 'I don't think this is a good picture', and throw it in the paper basket, not knowing whether that was the right thing or not.

The only way of keeping *Larry* quiet was to give in to his desire to run the class. I did it unwillingly because I had devised a system by which each child did different jobs in turn, but

Larry remained—against my better judgment—perpetual milk monitor, blackboard cleaner and lock-up. All these, and various other jobs which he took upon himself, he discharged most efficiently. He got no thanks from me and only aroused jealousy in the class.

Howard, on the other hand, did not want to take part in the running of the class; all he wanted was my attention. When he brought flowers, they were not for the Nature Table—'They are for you teacher . . .' Often he called me auntie or mummy. I was sorry for the boy; I suspected (wrongly, as it turned out) that he was illegitimate and his mother cared little for him—but I felt I had no right, with a large class of forty-three, to single him out for all the attention he demanded. Though he fawned upon me, his attitude to the children was hostile. No P.E. lesson passed without *Howard's* hurting children or damaging apparatus. If he was punished he spoiled children's books or disturbed their games.

Neither of these boys could work with other children on craft projects; *Larry*, because he was too untidy, *Howard*, because he was destructive.

Unlike the rest of the class they did not write diaries. *Larry* once or twice mentioned something he was doing outside school; *Howard* did not write at all.

Serious complaints about *Howard* reached the Head. On the way home he had lifted up little girls' frocks and said 'rude things'; he had lashed little boys with a skipping rope—at a time when he was trying to make up to me more than ever. Again I blamed myself; was my insufficiency of knowledge, my uncertainty of conduct at the bottom of his aggressiveness? In the end, *Howard* was—at the request of the Head—transferred to another school. My conscience was very uneasy; had I failed that child?

Larry remained a thorn in my flesh. There was a short respite when he was in hospital to have his tonsils out. The whole class seemed relieved from his over-bubbling personality. Yet I had unwillingly to admit to myself that I missed him as a helper. When he came back he developed a stammer, which did not last long, but his old banging about of desk tops remained.

Near the end of the summer term *Larry* decided he wanted to make a merry-go-round. I did not encourage him, knowing how untidy and impatient he was. Nevertheless I gave him cardboard and drew horses for him at his request. To my surprise the carousel worked quite ingeniously and was much admired. The most important thing was it quietened *Larry* down. For a full fortnight he did not bang anything about, and for the first time he basked in the sun of general admiration.

Two years later, with another teacher, *Larry* wrote in an essay about his first year in the Junior School:

'When I was in the first year I was in Mrs. Enns class. I made a roundabout out of big tins. There was a round piece of cardboard at the bottom and I had made a hole in the tin and put another piece of cardboard on top. It was not stiff enough so I used a pencil and a bit of string. I had horses of two different colours . . .'

I asked *Larry*'s present teacher how he gets on with him. 'Well, you know, *Larry* always wants to run the class. But there is no doubt if one wants a job done, *Larry* is the person to do it!' This teacher had made up his mind to let *Larry* exert his natural powers, while I felt guilty at being bossed into doing so!

I have given the example of these two boys to illustrate my point: the difficulty for a new

teacher to recognize whether her own conduct has been at fault or whether the child's behaviour is beyond the influence of her own attitude. In the case of *Larry* I probably could have done better with a different approach; but in the case of *Howard*, home conditions were so bad—as it came to light later on when he got into serious trouble in his next school—that the job of making him a normal member of a school community was beyond the scope of a teacher.

I wonder whether the teacher should not report the difficult or backward child to the Doctor as she would a child who is deaf or has a speech defect? Some teachers hesitate to seek the advice of the Head. Their inability to control a child may seem a confession of their own shortcomings.

Can the Training Colleges do more than they usually do at present to help the new teacher to face the complex problems of difficult children? Or is experience the only remedy? I thought experience was the answer until I heard an excellent teacher of thirty years' standing say: 'Honestly, I don't know what to do with this child.' I now wonder whether, in teaching, one never finishes facing new problems.

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THEORY AND PRACTICE

A. S. Neill, Principal, Summerhill School. Author of the *Dominic* books

At the Weilburg Conference last summer I complained that there was much theory of education talked about but too little practice, and, after reading the excellent articles on Freud, Jung and Adler in the January *New Era*, I feel like raising a mild query: Where do we go from here? As possibly the oldest progressive (hateful word) schoolmaster now running a school, readers may let me try to explain what I mean by the importance of practice. Child psychology has meant the study of the child as reared in our present society. That society is to a great extent sick, neurotic, unhappy, a patriarchal paradise for the tough and hateful and sadistic. What troubles me is that by implication this sick society is accepted as normal. Marion Milner writes: 'The fact that both the struggle against having to give up ones infantile feelings of omnipotence and the battle for spontaneity of the instincts is felt, at least in a patriarchal society, as a fight against the father, led some pioneers in education to think that if there was no authority in schools the pupils would grow up free from neurotic restraints and inhibitions. This did not happen for the following reasons . . .'

What pioneers in education? I know lots of them but cannot recall one who was insane enough to think that authority was unnecessary. Homer Lane, maybe the most brilliant of all, had the authority of the community, and its success made me a believer in self government for ever. But Marion Milner is right in saying that pioneer schools do not abolish neurosis. Even if they were paradise schools the children are conditioned, moulded, disciplined in their cradles, and I know of no scheme of education that can counteract completely the moulding of babyhood. Anyway, who can escape inhibitions and complexes in a world where sex is pornography and discipline and obedience are virtues?

So I contend that the teacher's job is to try to free the world from misery, not by a direct attack, but by refusing to accept as inevitable the rearing of children under fear and hate and authority. Take the matter of child aggression so emphasised by Freudians. There is not enough evidence in a statistical sense so far, but it appears that children brought up with self-regulation do not show the aggression that other children show. It

seems logical that this should be so, for they have been treated as human beings and not as inferiors to be spanked and bossed around by adults at home and in school. I see no reason at all why the Oedipus Complex should exist in a non-patriarchal society, just as I see no grounds for believing in Marion Milner's 'infantile feelings of omnipotence'. I cannot help fearing that too much child psychology is founded on the study of neurotic patients, old and young; the healthy child has not been studied because he did not exist and cannot possibly exist as an island in a troubled sea. When my daughter at the age of three cried: 'Why can't a bathe in the sea without pants on?' she was already to some degree being made neurotic about her body. However much you try to protect a child from hateful influences you cannot succeed, and that is why so many parents and teachers fall back on the false and evil creed that the sooner a child faces the world as it is the better. The only hopeful educational philosophy is the aim to do away with the wrong reality that fashions every child born.

But to come to practice, what can one do? Not very much in one generation. For my own part I am fairly well satisfied with the thought that few, if any, of my old pupils will spank their children, give them guilt about masturbation (a Freudian analyst tells me it is inherent, which I do not believe), or give them a fear of a god of any kind. Practice to me means freedom to develop at one's own rate in lessons and life; freedom from arbitrary adult authority and suggestion; above all freedom from fear and guilt. This does not mean licence. If a girl does not want to learn maths, she is making a bid for freedom, but if she wants to play jazz records when others want to sleep she is making a bid for licence. To many the words mean the same thing, as in the case of the journalist who looked at my greenhouse and said: 'If this is a free school why aren't these windows broken?' Self government is the best defence against licence: children have a sharp nose for it.

I am taking the viewpoint that we are none of us very knowing about the depths of human nature. Psychology is young and by no means fixed. To me the biggest advance made since Freud was by Wilhelm Reich when he linked up

stiff stomachs with neurosis. Reich, I am glad to say, shares my view that the only hope lies in prevention and not in curing. After all we cannot psycho-analyse humanity. I am taking the viewpoint that the child is the only guide to its own life. I believe that hate and crime spring from thwarted love; I have two friendly dogs but if I chained them up they would be savage in six weeks. I say that children are chained from the moment of birth—chained by moralists and too often by anti-life merchants. Scores of times I have seen hateful brats become social, friendly people. Freedom cures most things in a child, but sometimes it is not enough and then some therapy is necessary.

Obviously one should have some perspective about minor matters like school subjects and enforced manners, lying, etc. If the emotions are free the intellect will look after itself, and as teachers our primary interest must be in the emotions. They are the springs of our actions, our happiness and our misery. Yet 90 per cent. of schooling deals with the intellect. If we are to concentrate on the emotions we must try to get clear about the unconscious and not look only to that part of it that seems to be filled with repressions and fears and guilts imposed by the outside hate of life; we must value the deep life-force in a child, the something that makes him vital and full of life and phantasy and play and love. I used to think that a child cannot love, that it can only demand love from others, but when I see my smaller pupils tend their white mice and kittens I see that they can give out much love . . . and, please, psychologists, do not tell me they are identifying themselves with the pets, or compensating for murder wishes against parents or sisters or brothers. I want to forget neurosis and think of the positive goodness in the young child. Children quarrel, fight for position (but not in class, *Gott sei Dank*); small girls can be bitchy to each other (boys less so because more interested in doing things); they like to be prominent and praised and loved. To be sentimental and call them 'little dears' all the time would be silly. They behave pretty much as we adults do in our politics and professions. Yet behind all the foibles every free child ultimately becomes a balanced citizen . . . unless the home is a bad one and remains bad, as most homes of unhappy marriages tend to do.

It is important to consider self-government

from the point of view of freedom. Authority by adults must to some extent bring in the patriarchal fear element, obviously when father or teacher is stern or cruel, not so obviously when authority is benevolent and the atmosphere is moral. In both cases the child is forced to repress, to act, to adapt his character to his authority. When the outside authority is the community, the father-policeman-fear element does not enter. Children brought up in freedom are more charitable to each other than adults are; in many years I have never to my knowledge seen a harsh verdict, but I have heard a thousand charitable ones . . . as when Bill was constantly being charged with riding other children's bicycles, and the jury started a subscription to buy him a bike of his own. Children are cruel to each other only when they have been treated with cruelty themselves. In 35 years I have only once seen a fight that ended with bloody noses. Their quarrels are milder than those of disciplined children. Naturally no system of self-government will eliminate behaviour problems of the individual child, the child unloved at home, the child with a favoured sister, the child who does not know where he stands between father and mother. In spite of such cases (and they are in every school) self government does seem to me the only way to save the young from the inhibitions forced on them by adult standards of behaviour.

In my school the adults do not stand by as observers; we speak at meetings, we vote; we have our own views which we express as strongly as we feel. Usually we speak about things as things and not as links in a chain of morality. 'If anyone borrows my cycle pump and does not return it, I refuse to lend it again', deals with things, whereas: 'Don't you know that it is selfish to borrow things and not return them? You should think of others,' deals with behaviour in a moral way. When an adult is on equal terms with a child he can use the former method; if he uses the latter the child must feel inferior and guilty because he is in the presence of a superior. No good teacher has any dignity at all.

One thing I cannot reckon is this: how successful could self-government be with children whose parents did not believe in it? Most of my pupils have freedom at home. I have very few heavy fathers and nagging mothers, if any. All of them believe in the school and its government. I have a suspicion that self-government would not be

good in a school where the parents were not in favour of it. Indeed the question of self-government is a limited one. What self-government can one use in a day school? What is there to legislate about? In a boarding school nearly every meeting deals with what happens out of lesson periods . . . breaking the silence hour rule, throwing food about, etc. Since the vast majority of world schools are day schools, my proposal to break the family complex by giving all children self-determination appears to be a forlorn hope. But the world will have to try some method; politics, religions, punishments, economics have all had their say and the world is still sick. All I ask diffidently is that self-regulation from the moment of birth be given a trial.

Now most of you readers are teachers in state schools and you can rightly say: 'What's the good of all this to us? We haven't our own schools. Our children have to attend lessons, have to prepare for exams. We have to give 'em religious instruction even when we think it wrong to do so. What's the use of talking freedom?'

That brings to my mind the crucial problem of the N.E.F. How can a body that includes Catholics, Protestants, pagans, Indians, Africans, etc., how can it have a programme of education that can possibly please so many divergent creeds and philosophies? Preach the right of children to have sex play and hands go up in horror. Curse the adult moralizing to the young and one section or more will protest. Advocate the abolition of all religious moulding and the fat is in the fire. It looks as if you can get an education of uniformity in Communist lands only, and there education is pretty effective moulding.

But to return to the state school difficulties. Experiment within a state is very limited. A teacher can experiment with a method of teaching algebra but if he tries to touch a method of life he is put on the spot. So that the only freedom one can introduce into a state school is a free attitude on the teacher's part, his or her being 'on the side of the child' (Homer Lane). A. A. Bloom as head could go a long way in St. George-in-the-East . . . it is to be hoped that his sudden, sad death will not automatically kill that experiment. I have seen large city schools where there was an atmosphere of love and trust and humanity, yes and to some extent equality between staff and pupils. It can be done if the teacher has the guts and faith not only to challenge the

education authorities, but, much more difficult, to persuade the parents. I recall vividly my village school in Scotland forty years ago with its angry parents . . . 'I send my laddie to the schule to learn lessons, no to mak snowmen.' If the body of teachers were prepared to strike for freedom as they now are to defend their salaries, things could move. The freedom-believer is always in so small a minority. But things have moved in recent years. There is less of the cowardly use of cane and tawse, a disgrace to the nation; there are lots of teachers who are doing a fine job without imposing fear and favour, and possibly the Kindergarten teachers are in the lead here . . . poor souls, they have the misery too often of seeing their active happy pupils leaving them to sit at dull desks inactive and silent.

As for the several schools of psychology, our job as teachers is to select from each what we find of value. I personally have got more from Freud than from Jung and Adler, but have got more from Reich than all the others. I think it wrong to found a Freud or a Reich or any name school; then one is tied, prone to stay put, to evade a new problem because the authority did not give an answer. To remain a disciple is to stagnate. Let us learn all we can from books and lectures, remembering that they are not so important as the child. It is so easy to become obsessed with one aspect, e.g. symbolism, and get tied up with symptoms . . . Billy killing earthworms—castration complex kind of rubbish. We are so prone to treat each child as if it were a patient in our consulting room. Our work is the study of the individual *in the mass*, and perhaps our greatest triumph is when an introverted unhappy child comes, without treatment, to play and laugh in his crowd. My advice to young teachers is this: Learn as much as you can about child psychology and then park your knowledge in the background when you are in contact with children. Otherwise you will be inclined to live a futile life of analysing everything a child says or does . . . ah! That painting! What is Mary trying to express? Is that tree her mother? No, no, beware of chasing the shadow of symbolism and missing the reality the child. Symbolism is static; a child is dynamic. And I fancy that the more we teachers fuss about with symbols and theories and schools of psychology, the less are we dynamic.

What about the plethora of methods? I think

of Bedales, Eton, Summerhill, Rudolf Steiner schools, Quaker schools, state schools, Church and R.C. schools. We all think we have got hold of the right end of the stick, even when it is not a cane. How much do we influence each other? Not much. At Easter co-education conferences I argue against those schools that seek to mould character and taste; we differ in a friendly atmosphere but we cannot persuade each other to

give up our evil ways. We are all emotional about our creeds just as the Communists and the religionists are. We do a job and when asked to explain why, we tend to rationalize and often give a reason that is not the real one. Meaning that we are human guys and guyesses and not robots or totalitarian yes-men. I guess we all have something of value. As Reich says: 'Every man is right in some way'. A charming thought.

FOSTERING THE CHILD'S INNATE FEELING FOR MOVEMENT

Lilian Harmel

OFTEN an adult's stiff, clumsy movements, make it hard to imagine him as a young child moving eagerly about, or even as a baby enjoying kicking his legs and stirring his fingers in the air. To an infant movement is like food and sleep, and the very stuff of life, so, the hustle and bustle of street crowds moving indifferently along make one sorry for all that has been lost, and one cannot help wondering what has gone wrong in the education of all these people—what has gone wrong in our civilization?

In our part of the world the inner meaning of movement, which is as old as mankind, has only been rediscovered in this century. It is strange that whilst many of the educative ideas of ancient Greece continued to exert so tremendous an influence in many spheres of our thought, their idea of the dance had been long forgotten; Paul Valéry's dialogue in the Socratic manner *Dance and the Soul*, in particular, brought it back to us in an evocative poetic way.

The repression of movement as an expression of the whole individuality can of course be traced and explained, but not in a short article. So let us leap to the end of the last century when a new interest in expression through natural movement began to appear. Here the name of Delsarte stands out, an actor and teacher of drama who based his theories on very detailed research and exerted a profound influence on dramatic art and movement education in both hemispheres. I quote from John Martin's book, *The Modern Dance* (New York, 1933): 'In order to find out how meaning externalises itself physically in gesture and carriage, he (Delsarte) studied human beings in every possible state of physical and emotional strain, and made minute records of the

positions of their hands, the droop of their mouths, the elevation of their eyebrows, etc. He went to hospitals, to morgues, to insane asylums. As an example of his patience it is related of him that he went day after day to a park where nurses from the country took the children of their employers for the daily airing. He watched every detail of the relation that existed between the nurses and their charges when they were new on the job, and the changes that came about in this relation as an affection grew between them. He saw a difference develop in the position of the thumb when the nurse handled a strange child and when she handled a child for whom she had acquired an attachment.'

In my opinion, the main inspiring force in the realm of movement in this century has come from Rudolf Laban, who has devoted his life to research into the basic principles of movement as a skill, movement in education, and movement as an art. The extent of Laban's influence will be adequately assessed only in the years to come; for his work is steadily growing, and with the help of enlightened administrators his teaching is being introduced into our general education.

Recently I had the opportunity of watching some movement classes in L.C.C. Primary Schools, and I was very thrilled with what I saw. Here were the conditions that quite a number of schools still sadly lack: a large, well-proportioned room with homely apparatus that can easily be cleared away by the children themselves; a spotlessly clean floor; and occasionally, even in a school in a poor district, walls are so delightfully coloured that one thinks one is in a new building. One such infant school runs eight classes of about forty children in each. When the five-year-olds came running in, gently on tip-toes, with bare

chests and feet, free and happy, it was a most exhilarating moment. The physique of these children, as well as of the older ones, is really excellent and they are surprisingly alike in sturdiness and firmness.

The apparatus work is free and varied, and the children are allowed to gain confidence gradually and on their own. Body awareness is fostered, sensitivity to touch and sound is practised, and free movement patterns are encouraged and invented by the children. All this is done not by movement specialists, but by the ordinary class teachers who naturally know their children best.

Movement in these schools is not pigeon-holed. It comes in from all sides, and the spirit of movement will pervade all subjects with a teacher who really understands its potentialities. How easy and enjoyable is it for a young child to get to learn, for instance, the shape of letters and figures by drawing them in the air with large movements before having to tackle the more difficult task of writing them down on paper!

Here I may mention writing as a form of moving. Graphology is based on the fact that character traits show up in certain ways of moving and thereby in handwriting. Graphology is a form of indirect movement observation. Direct movement observation, which forms an integral part of the Laban Art of Movement training, has proved its value not only in vocational guidance and in improving industrial skill, but also in detecting emotional disturbances; it has led to the exploration of movement as a means of therapy.

We come increasingly to the conclusion that the observation and analysis of movement forms the right approach to the child's movement education. Our goal is clear: let spontaneity and the truth of the child's expression be our aim. This involves shedding our own standards of beauty as far as possible, and being ready to accept new and even puzzling shapes that spring from the child's imagination. We have to beware, in these early years, of any stylized form of dancing that requires set steps and movement patterns. To make children copy steps and repeat them in set ways that have no immediate meaning for them can only stifle the imagination and inhibit natural expression and joy of movement. This is not yet realized widely enough in movement education, whereas in art teaching it

has long been accepted that it is wrong to start by making children draw or paint in an academic way.

How can the child's innate feeling for movement be stimulated and developed? There are many different ways, according to the teacher's personality and special ability. The right atmosphere will be found in a friendly, informal environment where the children's imagination can be stimulated by rhythm, music, the telling and acting out of stories. Just as we can work from the child's imagination towards his visible movement-expression, so we can foster his sensitivity for movement by guiding him through movement elements; by letting him explore movement in space, vary those movements in time and change their weight, their dynamics. It is here that the movement-trained teacher will come into his own, and the more experience he or she has, the better.

Ideally the approach through imagination and through exploration should go together; for we are not body or mind, but mind-body or body-mind, and whatever one does with one affects the other. That is why, I feel, it matters so much that children should be given freedom to move and the kind of movement which develops the whole individual. Then we shall probably meet with Krishnamurti when he says: *'And when you do something with your whole being, if you can come to that state, when you are yourself in action, then you will find out the ecstasy of reality, God.'*

Some books recommended:

- The Dance as Education*, Diana Jordan (O.U.P., 1938).
The Modern Dance, John Martin (A. S. Barnes, New York, 1933).
Moving and Growing, Physical Education in the Primary School, Ministry of Education's handbook (H.M.S.O.).
Dance and the Soul, Paul Valéry (John Lehmann, London, 1951).
 The following are obtainable from Macdonald & Evans, 8 John Street, Bedford Row, London, W.C.1.
Modern Educational Dance, Rudolph Laban.
Effort, Rudolph Laban in collaboration with F. C. Lawrence, M.C.
The Mastery of Movement on the Stage, Rudolph Laban.

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AFFECTION, SECURITY AND THE DEPRIVED CHILD

Julius Carlebach, The Jewish Orphanage, London, S.E.

AFFECTION and security are held to be universal remedies for deprived and homeless children, but when one attempts to analyse these two terms, it becomes clear that they cover a multitude of difficulties and problems, so much so that without further definition they are really meaningless.

AFFECTION

Every child needs to receive and give affection—that is a commonplace. But affection is a very comprehensive term and includes a variety of emotions, some of which are out of place in child care.

From the time of pregnancy a mother is emotionally disposed towards her child, and from birth onwards both mother and child must follow a fairly constant line of development if the child is to enjoy normal growth. The attachment between a mother and her child is a vital and living process where the need of each finds its complement in the satisfaction of the other. And since the needs of the child change with growth, the attitude of the mother also changes. The infant lives on a physical plane; his needs and satisfactions are expressed and obtained through bodily processes. One of the earliest and most important lessons the infant has to learn is that his mother is not part of himself, but a separate person. This is a difficult and painful lesson, especially since this differentiation has to be accepted long before the young child becomes psychologically independent of his mother. The mother helps her child in his development by gradually teaching him to accept and to convey affection without physical contact. Praise, approval, smiles, all help to establish an emotional *rapprochement* between mother and child that encourages the child to further growth. By the time a child is five or six, his development should have progressed sufficiently for him to be able to understand and appreciate affection, often without physical contact.

Children tend to regress when they are deprived, and this very often also means that they return to stages of development where contact was physical and satisfactions were material. If for a lengthy period after his deprivation, the child

is treated with affection that is always demonstrative and caressing, he will develop a bent which leads to emotional sterility and which, particularly in the case of girls, may give rise to sexual promiscuity in adolescence. It is the houseparent's task, therefore, to foster in a child an ability to appreciate non-physical affection; when the child himself shows signs of such affection the houseparent should welcome and encourage him. A particular danger is the housemother whose craving for a child's dependence is so great that, like the over-protective mother, she will encourage every regressive manifestation in the child, in order to keep him at an emotional level that will afford her satisfaction.

Where an affectionate relationship has developed which expresses itself in non-physical ways, it can be controlled, but should the houseparent allow the child to rely solely on physical methods of conveying affection, the child will often come to exploit an adult's tastes and weaknesses for physical contact, in order to get his own way. On the other hand, the child's demonstrativeness may lead the adult to demand repetition which the child is not prepared to make.

Every houseparent knows that some children are 'attractive' and some children are not. Most adults have their own type of child to whom they are attracted, and the force that draws any adult towards any one child may be unconsciously a sexual one. Unless the houseparent is aware of the nature of such attraction, a conflict may arise which will lead to tension, anxiety and aggression. If the houseparent can succeed in tolerating the physical attraction that a child can exert on her without either indulging in excessive petting or falling victim to violent guilt feelings, the child will receive a positive handling. If, however, the problem remains unresolved, then the child will either be encouraged in a form of 'prostitution' we have mentioned previously, or he will become the recipient of a great deal of unwarranted aggression, which he will be bound to reciprocate. Children sense such conflicts in adults, and respond to the insecure atmosphere in a very negative way.

Finally, the houseparent must constantly re-

mind herself that demands for affection, and even forms of reciprocating it, are very often intended for the natural parent, whose momentary absence leaves the houseparent as the only available recipient. For example, Peter (8) was a very affectionate child, and would, when given the opportunity, kiss and cuddle his housemother, with whom he had an excellent relationship. He appeared happy and full of joy, and was constantly finding gifts and presents of all sorts to bring to his housemother. When it came to Christmas, his natural mother arranged to take him to her home for a fortnight. Until the very moment she arrived, Peter was well controlled and showed no undue excitement over the forthcoming visit, but as soon as his mother arrived, he 'forgot' his housemother. He left the building with his mother, without so much as turning round to the housemother, who was wishing him a happy holiday.

In this matter of giving and receiving affection, the houseparent stands truly in 'loco parentis' and the extent to which she can enable a child to continue and improve his relationship with the natural parent, through her, is a measure of her maturity.

SECURITY

Security, like affection, is difficult to define because of a common confusion of material and emotional concepts. Almost every Children's Home provides a material security which very few families enjoy, and yet this type of security has rarely succeeded in giving a child the peace and freedom from anxiety which one would expect. Again, recent progress in the care of deprived children has ensured standards of physical, educational, and to some extent emotional care which very few of their predecessors enjoyed, but still the insecure child remains a common problem in Children's Homes. The one thing that it is almost impossible to provide for the child is a sense of belonging, a sense of membership with a unit small enough to guarantee support at all times of strain and stress. In spite of well-meant and sincerely-felt reassurances on the part of child-care workers, children 'in care' know that they are 'in care', that they do not belong to those who care for them, and that, once they have reached a certain age, they will and must move on in the interest of those who come after them.

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child attaches to its natural parents, and we can say that it is the sense of security that can be derived from knowing where and to whom he belongs that makes even the inadequate or absent parent so much more important than any substitute. To give a child security therefore means, in addition to providing for his physical and educational needs, giving the child a background of his own which is real enough to last a lifetime. Once again we stress the reality of the natural parent to the child. It is well known that adolescents, on being discharged from Children's Homes, often spend much time and energy in searching out for themselves some sort of blood relations who might give them this essential security. It is not always possible for a child to have access to his natural parents—for example, in the case of illegitimate or abandoned children, where one or both parents may be unknown. But if a child is told in a suitable way as much as possible about his parents, this will very often meet, to some extent, his immediate need.

Tom was abandoned by his mother when he was two weeks old. He was placed in a variety of homes and by the time he was eight he was

immature, unsociable and difficult for other children to get on with. In the course of a quarrel with another boy he was accused of not having a mother. Not knowing anything about his parentage, but unwilling to admit to such a lack, Tom shouted: 'Oh yes, I have, but the Germans killed her', to which Charles replied contemptuously, 'What are you talking about? The war was over when you were born!' and Michael exclaimed with glee: 'See, you haven't even got a mum.' It need hardly be added that Tom was extremely miserable, and it seems likely that if those in charge of him had at least told him all

they knew about his origin, he would have made a better adjustment, not only in this particular quarrel, but to life generally.

In child guidance and social case work, the child is no longer treated as an independent unit, but rather as part of a dynamic whole—the family. If anything, this principle should be applied even more to the homeless child, lest we create a deprivation where there need be none. So, once again, it is the houseparent whose unselfish service to the child will accord him the right to his own background and the security which he can derive from it.

NEWS AND NOTES

SCOTLAND

Scottish N.E.F. members, and indeed all those present, received a mighty stimulus from the Conference at St. Andrews. After settling all outstanding commitments Scottish funds profited by something over £80.

Amongst those attending the Conference was Mr. Goldie, Director of Education for Stirlingshire, who was so impressed that he organized a Conference in Stirling on the same lines with practically the same team of speakers. In addition to the speakers, the audience on Friday night was entertained by a group of children from Falkirk Technical School and Kelsyth Academy.

The branches here followed out their syllabuses with occasional interruptions from the weather. By and large the membership remains fairly constant. In **Edinburgh** there seems to have been a particularly good series of meetings dealing with the physical, creative and intellectual development of children. A coffee morning to raise funds is to be held shortly. **Dundee** have been enjoying a series of meetings not strictly concerned with education. In **Fife** the outstanding meeting so far has been a Brains Trust. **Aberdeen** have held, in addition to their ordinary meetings, a Day Conference on 'Discipline'. The main speaker was Dr. Boyd. About seventy attended both sessions, and discussion was vigorous, attracting much publicity from the newspapers. Another conference is being planned for this month on the 'Promotion Test'.

The National Executive met at Perth on Saturday, 4th February, and, amongst other things, discussed the programme for the Annual General Meeting and the next St. Andrews Conference. The Annual General Meeting is to take place in Glasgow, and there will be three sessions,—a talk will be given on the present shortage of teachers; Dr. Boyd will suggest some radical cures for this at the second; and there will be

general discussion after the third. Plans for the St. Andrews Conference are just taking shape and there will be news of this in my next report.

Scottish members will learn with considerable regret the intention of Dr. Boyd to leave Scotland and to reside near his family in South Devon. For a very long time Dr. Boyd has been an inspiration to educationists in Scotland and elsewhere. He has been a much-loved figure and our very best wishes go with him.

WILLIAM CHRISTIE, *International Secretary.*

Continued on page 94.

CHILDREN'S COMICS

By G. H. PUMPHREY

4s. 6d. net

Comics are the main out-of-school reading for nearly all the children in this country, and whether we like it or not, they are a major influence in our children's upbringing. The author not only discusses comics in general but lists and classifies for the first time most of the children's periodicals on sale. These lists will be invaluable to parents and teachers, who in the past have had no means of obtaining this information.

"In this lively little volume, the author traces the history of the comics and boldly classifies them."—*Christian World.*

"A sensible commentary written as a guide to parents and teachers, to meet widespread concern on the subject."—*Parents' Review.*

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Book Reviews

Selected Literary Criticism. D. H. Lawrence. Edited by Anthony Beal. (Heinemann. 21/-).

'Literary criticism', wrote Lawrence towards the end of his life, 'can be no more than a reasoned account of the feeling produced upon the critic by the book he is criticizing.' He is willing, it seems, to use reason in setting forth that account, but not in forming the judgment itself. For he goes on, a few lines later: 'The touchstone is emotion, not reason. We judge a work of art by its effect on our sincere and vital emotion, and nothing else. All the critical twiddle-twaddle about style and form, all this pseudo-scientific classifying and analysing of books in an imitation-botanical fashion, is mere impertinence and mostly dull jargon.'

How did his theory work out in practice? Are we to take seriously Dr. Leavis's dictum that Lawrence was 'the finest literary critic of our time'? The touchstone of my own emotion registers a doubt. Every critic must have his blind spot, but there were vistas in so many directions which Lawrence could not look down with either pleasure or understanding. *Ergo*, there was nothing there. 'Tchekhov is a second-rate writer and a willy wet-leg . . . I don't like Dostoevsky . . . I hate Strindberg . . . Proust too much water-jelly—I can't read him . . .' These and similar statements pepper the volume. Some are qualified or contradicted by others made years before or after. Perhaps the most illuminating is the remark in an early letter to Edward Garnett, 1913: 'But I don't want to write like Galsworthy nor Ibsen, nor Strindberg, nor any of them, not even if I could. We have to hate our immediate predecessors, to get free from their authority.' That hatred may have been valuable to Lawrence as a creative writer, but it was a dubious piece of equipment for a critic.

Perhaps Mr. Beal should not have marshalled, side by side, considered essays and scraps of what were, originally, private letters. Few of us would care to justify every literary judgment we have thrown off impulsively in correspondence with our friends. But to Lawrence the instinctive emotional reaction was what mattered, so probably he would have been the last to complain.

This collection will be read as a revelation of Lawrence, and only secondarily for the light it sheds on other authors. Light it *does* shed, make no mistake of that. Lawrence strides through the dark forest,

damning and blasting. One by one the monarchs of the woodland come crashing down, and are at once declared to have been rotten for some time—but the play of the lightning shows healthy timber which can be left standing, and shows beauty sometimes too, which we had not noticed before. When his indignation is at its blindest, Lawrence makes us look afresh at his victims—if only to find a 'reasoned' explanation for our instinctive disagreement. His eloquence wears surprisingly well with the years. As a stimulant—sometimes as an irritant—the volume has value as a companion to English studies. As a key to the problem of Lawrence the writer, it is still more significant.

Geoffrey Trease

Education and Mental Health

W. D. Wall. No. xi in the series 'Problems in Education, Unesco, 1955, 13/6. (Published in boards by Harrap, 17/6, for the United Kingdom and Commonwealth).

This book summarizes the results of a conference convened by Unesco in Paris in 1952, and embodies the contributions of more than a hundred leading European authorities in the fields of education and psychology. It is, however, by no means a dry accumulation of evidence and opinion; W. D. Wall, who has compiled and written it, has contrived to give it a unity which is both finished and dynamic, an admirable achievement when one considers the amount of material embodied in it. It is, as Jean Piaget points out in his *Preface*, 'from one point of view a study of psychology applied to education, and from another a survey of the new ideas in education and the reforms being carried out in the light of child psychology. It is this dual concern with education and psychology that gives the volume its unity.'

The underlying principle throughout is that the attitudes and behaviour of a community depend primarily on the emotional maturity of its members, on whether their energies are directed largely towards aggressive or creative activities. This places the emphasis in education on the fostering of mental health, since 'anything which contributes to the healthy development of human personality, which frees men's minds from prejudice and fear, is a direct contribution to the maintenance of peace.' This is no narrow objective, to be achieved by means of any one method or system, nor in any special setting; 'healthy mental de-

velopment is possible within widely differing systems of culture and belief', and 'in any concrete case there may be a number of solutions, each more or less adapted to the culture within which it arises.'

Assuming this, any effective system of education in any culture must take into account two factors; on the one hand the growing child, with all his inborn potentialities and his differing needs and characteristics at different stages; and on the other the community of which he is a member, with all its heritage from the past to be handed on to him, and its present pattern to which he must conform and eventually contribute. The main body of the book, therefore, is concerned with a survey of the different stages of child development, in the light of our present knowledge, and the influence thereon of the various educational factors of family, school and community. The satisfaction of the primary emotional needs, for security and significance and achievement, is shown as basic to social and to intellectual development, and indeed becomes the first concern at all stages of education. This does not mean a swing away from education as the training of intellect, or of the training of character, but a realization of the interdependence of social, emotional and intellectual aspects of personality, and that none can be fostered if the others are neglected.

This thesis is examined in considerable detail, first at the pre-school stage, and then through childhood to adolescence; and special problems which arise in primary and in secondary education are considered. The treatment includes a brief but comprehensive outline of the psychological development of children at the stages under discussion, related always to the setting in which children may be growing up to-day. The stresses and strains of an urban and industrialized environment, with its lack of space and freedom, with its mechanized amusements, and all that these imply, are seen as conditions which make natural healthy development by no means easy to achieve. But the difficulties are faced, and throughout practical suggestions are made as to ways in which they may be, and are being, met. Such widely differing problems as parent-teacher co-operation, entry into school, methods for dealing with the less able and the more highly gifted intellectually, specialist teaching, homework, sex education, are discussed as they arise in the context, and we see how the basic psychological principles can be applied and point to a solution, a

solution which may take different forms according to the social setting. Illustrative examples show how attempts are being made to solve given problems in different countries of Europe and America.

It becomes evident throughout this survey of present day education that we have still far too little understanding of the importance of emotional development, and that the mistakes made, often in good faith, by parents and teachers and the community at large, lead to the development of personality difficulties which may need expert help if the child is to be freed from the resulting anxieties and aggressions and restored to mental health. This is specially the case where a child suffers from some handicap, mental or social or physical, and so has needed especially understanding handling from the start. Several chapters are devoted to the problems of educating these 'exceptional children', and the problem is shown to be an urgent one; 'If we accept the most conservative estimates—it seems likely that no less than one child in five or six needs some kind of special educational or psychological treatment if he is to stand a fair chance of satisfactory growth, and if he is not to act as a brake upon other children in a normal class.' Different means by which such expert help may be given is fully discussed, from the special class in the normal school to full use of psychological and psychiatric services, but obviously the most important factor is preventative, or at least an increased awareness of the dynamics of child development so that maladjustments are less likely to arise, or may be more easily detected and remedied in their earliest stages.

Such an understanding, and the creating of an emotional atmosphere in which children may grow healthy personalities makes demands on the adult community, and more especially on parents, and certainly on teachers, which all are not ready to meet. The world changes so rapidly in these days that it is no longer sufficient to hand on to a child the heritage of the past, and trust that that will equip him for the future. A teacher must therefore have more than academic attainment, he must to some extent be a social scientist, sensitively aware of the changing pattern of the times, able to select from and interpret the culture of the past for his pupils and enable them to assimilate the changes that they will live through and make their contribution towards shaping the future—a future which the teacher can probably hardly guess at. Such a function demands both psychological and sociological skill and insight, and a maturity of personality which can examine dispassionately its own beliefs

and prejudices, and this implies radical changes in the selection and training of teachers. 'Such a questioning attitude, and the willingness to act in the light of his own maturing insight into his own culture, will not be produced in a student trained on a diet of second-hand information relayed in lectures.' The chapter dealing with *Mental Health and Teaching* therefore is in some respects the most stimulating and important in the book, for it considers the question of teacher training from an entirely new angle, and one which should be given very full consideration. The final chapter on *Some Unsolved Problems* with its suggestions for further investigation and experiment, closes one of the most comprehensive surveys of education and all that it implies that we have yet seen.

The book is admirably set out, with a Table of Contents which at once makes clear the scope of the work and enables any given topic to be quickly seen in its relation to the whole. This, and the straightforward style and non-technical language, and the full bibliographies, make the work of greatest value to teachers, parents, administrators, youth leaders—all those whose care is for the healthy all-round development of the young. It is especially valuable for students in training as teachers, for the excellent review it gives of current theory, and for their tutors because of its stocktaking of the ideas on which the next move forward is to be made.

Elsa Walters

Icon and Idea. The Function of Art in the Development of Human Consciousness. Herbert Read. (Faber and Faber. 42/-).

This exciting and beautifully illustrated book has an oblique but significant bearing on education. It is in a sense a companion-piece to Erich Neumann's remarkable study, *The Origins and History of Consciousness*, which also has tremendous implications for the teacher. Both books are concerned with the way in which man learns to apprehend reality and with the aids in that process, which it is the real task of education to provide. Both drive home the lesson that learning takes place through 'proximity of the archetype to the idea' (Neumann, p. 26), the 'Icon' or subjective image to the Idea, and that in fact aesthetic activity must 'precede any coherent intellectual activity.' (Read, p. 88.)

Sir Herbert Read's hypothesis is a simple one, namely that 'every authentic function of the human spirit embodies an original, formative pro-

cess' (p. 5). He claims priority of function for the symbols of art,

'For if the image always precedes the idea in the development of human consciousness, as I maintain it does, then not only must we re-write the history of culture but we must also re-examine the postulates of all our philosophies. In particular, we must ask ourselves once again what is the right basis of education.' (Preface, p. 5.)

In following the author's argument it is illuminating for an educationist to bear in mind analogies between the development of primitive man and the development of the child, although Sir Herbert is very properly careful to set limits to their validity. In Chapter 1, *The Vital Image*, he posits some form of psychic energy, which activates man's conscious thought and unconscious dream processes: this resembles the Jungian concept of libido and the archetypes.

'These structural features of the psyche can only have been evolved by collective experiences of long duration, and of great intensity and unity. The life-or-death struggle with the animal, at a certain geological epoch when the human race depended for its survival on the killing of such animals, was precisely one of those profound social experiences which, in Jung's hypothesis, are creative of an archetype. In any case, the animal entered the human consciousness as an archetype in this prehistoric period, and was manifested, in the individual artist, as a vital work of art. But this work of art, this animal art, was art by virtue of being vital. A correspondence was established between the efficacy of the image as a symbol, or as a totem, and its vividness as a representation of the animal's essence: image corresponded to desire in its intensity, its actuality.' (p. 31-2.)

'Far from being a playful activity, an expenditure of surplus energy, as earlier theorists have supposed, art, at the dawn of human culture, was a key to survival—a sharpening of faculties essential to the struggle for existence.' (p. 32.)

Chapter II, *The Discovery of Beauty*, describes how in the transition from Paleolithic to Neolithic times man developed the capacity for abstraction and the formal expression of beauty:

'I have suggested that the paleolithic drawings were automatic projections of the memory image: the compositions and designs of the neolithic period involve mental processes which are inventive and comparative.' (p. 38-9.)

Chapter III, *Symbols for the Unknown*, sketches the appearance of

man's metaphysical faculty with its notion of the numinous and the transcendental, which 'could only develop concurrently with a growing awareness of space—of space first as an indefinite and then as an infinite continuum.' (p. 59.). ('Raumgefühl' and the Gothic cathedrals of the Middle Ages.)

Chapter IV, *The Human as the Ideal*, suggests that at a certain stage of development it was inevitable man

'should attempt to comprehend and represent the subjective source of all the images and symbols he creates in his attempt to construct an external reality—that he should attempt to realize and represent the Self. There were two possibilities: to become conscious of what is unique in each individual—his subjectivity; or to become conscious of what was common to all men—their humanity . . . The task of defining and realizing an objective image of Man was accomplished by that complex of races and regional civilization which we conveniently call the Greeks.' (p. 74.)

In Chapter V, *The Illusion of the Real*, Sir Herbert examines the history of the first of the two possibilities and maintains that with the Renaissance (Leonardo da Vinci's work provides a case study) Western man began to suffer from a 'corruption of consciousness' in Collingwood's sense:

'It is very difficult to hold on to a sensation without in some manner dissociating oneself from it, becoming critical of it . . .' (p. 91.)

'The artist, that is to say, was content to give a deliberate illustration of intellectual concepts and religious dogmas that had never entered his consciousness as sensation or feelings, but were present to to him as already received ideas, as lifeless formulas.' (p. 93.)

We may compare this fate of the artist with that of large numbers of teachers and taught, who are doomed or tempted to traffic with 'inert ideas'.

Chapter VI, *Frontiers of the Self*, is an examination and illustration of the theme announced at the end of the previous chapter:

'The post - Renaissance period should be regarded as one in which an infinite refinement of accepted symbols took place, and, as a parallel or consequent development, there was an infinite refinement of imagination and thought. But a time came when all that could be done had been done: refinement ended in sophistication, and little remained but repetition and return. But out of this very weariness and fantasy a new consciousness was to be born—the consciousness of the unconscious. A further attempt was made to circumvent all ideals,

whether of God or of Man, and to present not the illusion of the real but the reality of consciousness itself—subjective reality.' (p. 106.)

Chapter VII, *The Constructive Image*, considers what 'proper creative means' in Paul Klee's words have been adopted in our times to give concrete significance to the new view of the 'region of that secret place whose primaeval power nurtures all evolution' or, in other words, what application there has yet been of the discoveries of depth psychology. In spite of his own *Education Through Art* (1943), the importance of which few educationists have as yet accepted and fewer still incorporated into their practice, and in spite of such insights as those indicated in the January issue of *The New Era*, Sir Herbert is forced to the following conclusion, so answering the question he has posed in his preface:

'Anxious as we rightly are in this age of technology to sustain the great tradition of liberal culture, we should nevertheless make sure that we do not in the process muddy with erudition and vain learning those crystal fountains from which flow our most essential creative energies. Those fountains are bedded in the human frame; they are the unpolluted rivers of perception and imagination. Education should

therefore be conceived as primarily a cultivation of these sensuous activities, as aesthetic education.' (p. 138-9.)

James Henderson

NOTICES

FREUD CENTENARY LECTURES

A series of six lectures on *Psycho-Analysis and Contemporary Thought* to be held at Friends House, Euston Road, London, N.W.1, on the following dates at 8.30 p.m.: Friday, 13th April: *Psycho-Analysis and Art*, Marion Milner, B.Sc.; Tuesday, 17th April: *Psycho-Analysis and the Sense of Guilt*, Donald W. Winnicott, M.A., F.R.C.P.; Tuesday, 24th April: *Psycho-Analysis and Philosophy*, Roger Money-Kyrle, M.A., Ph.D.; Friday, 27th April: *Psycho-Analysis and Social Problems in Industry*, Elliott Jaques, M.D., Ph.D.; Tuesday, 1st May: *Psycho-Analysis and Child Care*, John Bowlby, M.A., M.D.; Tuesday, 8th May, *Psycho-Analysis and the Teacher*, Ilse Hellman, Ph.D.

Tickets at 4/- or One Guinea for the series at the door or in advance from the Administrative Secretary, British Psycho-Analytical Society, 63 New Cavendish Street, London, W.1.

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International Association of Workers for Maladjusted Children

The Third International Congress of the Association will take place at Fontainebleau (near Paris) from the 5th to 9th July, 1956, under the patronage of the French Ministers responsible for the care and protection of delinquent and handicapped youth and those in moral danger, and with the co-operation of United Nations and Unesco representatives.

The working languages of the Congress: English, German, and French.

The subjects studied in plenary sessions and in sections will be: (a) *The nature of the relationship between the maladjusted child and the specialized worker*; (b) *The dynamics of groups*; (c) *The co-operation between the residential schools and the families of the pupils in these schools*.

A visit to institutions, a tour of Paris, to the Fontainebleau Castle, and one social gathering will be included in the programme.

All tentative enquiries and registration should be addressed (before 15th June, 1956) to M. Henri Joubrel, International Association of Workers for Maladjusted Children, 66 Chaussée d'Antin, Paris IX. *Registration fee*: frs fr. 1.000.

International Federation of Children's Communities (FICE)

The FICE Annual General Meeting will be held at the Odenwaldschule, Oberhambach-Heppenheim/Bergstrasse, Germany, from the 18th-22nd May; Price 25 DMs.

Two International Courses are being arranged in 1956. First from the 8th-19th April there will be a Course for House Parents at Boulouris on the French Riviera. Course fee and full board at £6. FICE will refund half the Third-Class fare of all participants who are members of its national sections.

And second, an International Meeting for Workers in Children's Homes from the 29th July-15th August, for all those working with handicapped children. This is the fifth yearly course held by FICE. There is room for thirty conference members, sleeping in small dormitories; three or four British members would be very welcome and would be accepted in the order of their application—but it will be essential for them to have a good understanding of spoken French, though it will be quite possible for them to make their own communications in English. Leader: Mr. Ernst Jouhy. Applications should be received before the 16th June. Total

cost, apart from travel, £14 10s. for the eighteen days.

Among the themes discussed will be *The Value of Tradition in Education*: e.g. The value of National, Religious and Social traditions and ideas—their transmission and transformation from one generation to another in the Home Circle—can and should children's communities invent their own traditions in order to replace or continue those of the children's home circles that no longer exist?—The problem of the personal culture of workers in children's communities and of ways in which they can hand it on to the children in their charge—The problem of traditions which are peculiarly appropriate to children's communities and indispensable to a communal life *The Influence of National History and of Major Current Events on the Mentality and Upbringing of Children*: e.g. Do children betray national characteristics? If so, from what age? Are they equally clearly seen in children who have lost their own homes?

The U.K. Section of FICE is now getting into its stride. Enquiries about membership and participation in the above Courses should be sent to the Secretary, Mr. A. Weaver, 18 Campden Grove, London, W.8.

News and Notes—continued.

NORTHERN IRELAND

In any discussion of the aims of education to-day, emphasis is usually laid on the need for international understanding. That teachers are convinced of the importance of this goal was evident from the views expressed at two meetings organized by the Northern Ireland Section of the N.E.F. during the autumn. For the first of these meetings the topic selected was, *School Journeys Abroad—What do they Achieve?* Four speakers were invited to introduce the discussion: two of them had had wide experience of conducting groups of grammar-school children to different parts of Europe; the other two speakers, both of whom were primary teachers, had taken a party of former pupils, all members of the Youth Hostels Association, on a walking tour in the Vosges. The views of the principal speakers and others among the audience were not so widely divergent as might have been expected. There was more or less general agreement that the value of a school

journey abroad depended upon the age of the young people and also upon the preparation that preceded the journey.

At the November meeting the subject was *Refugee Children in Europe*. Miss E. H. Maxwell, a member of the executive committee, was the principal speaker. For many years she has been an ardent advocate of personal contact between young people of different nationalities and she has been tireless in putting her ideas into practice. In company with a team of young helpers provided by the C.I.S., Miss Maxwell had spent part of last summer among refugee children in Denmark. The children had been drawn from camps in Austria and were the guests of the Danish people. To give the audience some idea of the magnitude of the refugee problem, the address was prefaced by a showing of the film, *The Waiting People*. All present at this meeting seemed convinced that the pioneer project described by Miss Maxwell had been well worth while.

DANIEL F. MCNEILL, *Secretary*

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THE NEW ERA

IN HOME AND SCHOOL

PROLOGUE

*J. A. Lauwerys, Professor of Comparative Education in the University of London Institute of Education
Chairman of the New Education Fellowship*

NO country on earth provides a more magnificent monument to the power of human will and energy than does the Netherlands, that area of sand and heath lying at the mouth of Western Europe's greatest rivers. On this windswept shore of the North Sea the work and devotion of the Dutch people have raised a great civilization. The visual art of the Netherlands, fostered by those wide skies and that luminous air, is one of the permanent sources of enrichment of our cultural tradition. The dignity of its towns, the charm of its architecture, allied to the solidity, the steadfastness and the strength of the social life which those seventeenth and eighteenth century cities enshrine, is unsurpassed. One well recognizes that here was the home of the civil courage and love of freedom which enabled solid peasants and burghers to defend their independence against the apparently overwhelming might of France or of Spain. And one sees that these citizens might well have drawn from this magnificent past, in which civic pride gave birth to love of beauty, a source of strength and inspiration which could not easily be corrupted.

In the seventeenth century, Holland was one of the few havens in Europe where men could find freedom to dissent from the views of the majority, in which a Descartes could think clearly, or a Spinoza dream generously. It was a period when the Dutch seamen did not fear to venture far to the kingdoms of the east whence riches would flow back. Freedom to think, freedom to act, were seen as the necessary conditions for enrichment and progress. But a realization of the continuous menace of the seas, and of the fact that food could be wrested from this soil only by hard work, led to an easy acceptance of a degree of discipline and of a desire for orderly behaviour which in warmer and more generous climates would have been repulsive. The traditions of the Dutch Reformed Church, at once warm and bleak, rigorous and free, were accepted and embodied in institutional forms and in educational traditions.

The secondary schools of the Netherlands, even in the eighteenth century, already revealed those virtues which those of us who come from other lands have learnt to think of as typically Dutch—a certain rigour, a certain harshness, a love of scholarship and of order, a readiness to work, and a belief that only by the most self-sacrificing discipline can the good things of life be obtained. Out of this has come a tremendous harvest in science and, in general, to scholarship. Here is a small nation of ten millions who have left their imprint deep in the world of physics, of biology, and of physiology. The researches of the Dutch scientists are such that one tends to think of that nation's people as much more numerous than in fact they are. The enterprise of her sailors and merchants, the energy, initiative and devotion of her administrators, led to the acquisition of a vast empire in the East from which wealth flowed back to the motherland, much of it to return again to its Indonesian source. One thinks of Holland before the second world war as a country of solid comfort, deep culture, prosperity, hard work, and generous hospitality.

The tragedy of life is that trouble and hardship all too often come not from faults and mistakes, but from virtues and qualities. Think, for example, of the general condition of the Netherlands. The second world war led to immense destruction. Armies flowed back and forth across her soil. Her cities were filled with starving people. Why? Because the people of the Netherlands felt that honour demanded struggle, because they resisted the Nazi invasion instead of accepting inevitable defeat without fighting. The empire of the East was lost. Why? Because the Indonesians had learnt ideas of freedom and of national pride in the Dutch schools and universities, and because they had learned how to administer their own affairs in the schools that Holland provided. And the connection between Indonesia and the Netherlands was broken more decisively than that between India and Britain,

to the impoverishment of both, because the country was invaded by the Japanese so that the gradual transference of power was made impossible. Here again this result of the world struggle came from the pride of the Dutch and from their will to keep the engagements they had made.

Take again the situation in the narrower field of education, itself a reflection of the entire cultural and social complex which emerges from Dutch history and from the reaction of the people of the Netherlands to the climatic and geographical challenges they faced. It is a system which apparently offers the greatest freedom to all dissenting bodies. In theory and in principle any group of persons desirous of starting a school can have it built and maintained at public expense. Nowhere in the world does one find an arrangement so generous to minorities, so broadminded in its acceptance of the ideologies of dissenting groups. What is the result? A system broadly divided into three—catholic, protestant, and secular—so that the link which should unite and join together has become a source of dissension which weakens the whole body politic. Out of the acceptance of what is desirable and just, as a right principle of general policy, comes trouble and weakness.

Or take another example. Out of the rigour, the strict discipline, the concentration on a multitude of subjects learnt verbally in the Dutch schools, came in the nineteenth and early twentieth century a population willing to accept the strict disciplines necessary for the administration of an empire, and well adapted to the calmer conditions of the early twentieth century.

But the strength of these admirable traditions itself now opposes any attempt that might be made by bold pioneers to transform them, so that they should reflect the new psychological knowledge, embody the new humanitarian ideal, and serve the social and economic needs of the present.

In the articles which we present herewith some of these feelings undoubtedly appear. Many of the things that are said by our Dutch colleagues and friends refer simply to on-going social change. They note that things are altering very quickly, that sentiments, feelings, knowledge, skill, relevant earlier on, no longer are so. All of us feel these changes everywhere. In many ways the Dutch, by the experiences they have undergone in the last sixteen years, have simply been made especially vividly aware of them. Their troubles and their tragedies are ours too.

In this situation what can we say? Is it any wonder that pioneers, anxious to change and adapt an educational system, should sometimes feel discouragement or even a touch of despair? They themselves are in many cases the products of the tradition they question. They appreciate the strength and the beauty of the practices they wish to change. They see themselves misunderstood and opposed by those who should be their friends and allies. They can do no other than pursue the light as they see it. For us who stand outside that particular social scene, there is nothing else to do but to display our lively awareness of the processes we contemplate, and to offer our support and our friendship to those who love their country and wish to serve it.

CONSTRUCTIVE EDUCATION AND MENTAL HEALTH

F. J. Th. Rutten, Professor of Psychology at the Catholic University, Nijmegen

ESPECIALLY since World War II we have been striving in the Netherlands for a constructive education; the mental health of the total population, from infancy to old age, is being safeguarded and improved by means of organizations set up for that purpose.

The first impression made by Dutch education upon a foreigner can be summarized in one sentence: *what a variety of schools!* Most of my compatriots, even, are not aware of the many educational possibilities open to them. This great

variety is the most important characteristic of education in the Netherlands.

The schools are in the first place differentiated according to the pupils' levels of ability and development and the education given in them is a preparation for the different groups of trades and professions in our society. This multiplicity of educational possibilities is present in the public schools as well as in the independent schools, so that parents are able to send their children to that school which chimes best with their own con-

ception of life. Alongside the co-educational schools there are separate schools for boys and girls, arising from the consideration that they think and feel in different ways, differ in their interests and abilities and that they experience the world in a different manner. For the greater part, school-affairs are amply State-aided or subsidized by the municipalities.

To stimulate the children's physical and mental well-being there exists throughout the whole country a network of consultation centres where the parents can take advice—practically free of charge—about the feeding and treatment of their children from birth till the age of nearly four.

As soon as a child has reached the age of four, the parents can send him to a nursery school where, through play, he will learn some simple skills, lured on by his surroundings and by the materials offered to the whole group of children. Compulsory school attendance is from seven to fifteen. During that period a regular check on the pupils' health is kept by school medical officers. The compulsory school attendance regulations have operated very beneficially; because the Dutch population has observed them willingly and strictly, the Netherlands has no problem of illiteracy.

Alongside the usual elementary schools, there are specialized educational establishments for those children whose parents' work is of a nomadic sort, or who are handicapped by some defect; there are also special institutions for abnormal children. Thus there are special schools for bargees' children, for children with a speech-defect, with word-blindness, for cripple children, for the deaf-mutes, for children who are hard of hearing, for psychopaths and for mentally defective children.

If he has completed the elementary school, the child can go either to a two-year vocational school (where he learns principally manual skills and gains a simple knowledge of how society runs); or he can go to a technical or an agricultural school, or to a school which prepares its pupils for the University.

It is very difficult for a child to make a definite choice about his further education at the age of fourteen, so we in the Netherlands are trying to find ways of postponing this choice. Some voices are raised to insert a school-guidance class between the elementary school and the secondary school, lasting one or two years.

Moreover, if specialized training starts early, the whole of education tends to be narrowed to a professional training; after a year or two there are usually such big differences between the various forms of schooling that a 'step over', a change of school, leads to a serious loss of school time. Anyone can imagine how a young man feels in his own mind if he realizes that he has chosen the wrong kind of education for his future.

The curricula taught in the various kinds of schools also show several points of difference. Sad to relate the time-tables of most schools at all levels are overloaded, and education aims too much at examinations at which a quantity of knowledge has to be reproduced. In our country, certificates of qualification reign unchallenged. But it looks likely that this tendency has already passed its peak. Mental health calls for a harmonious unfolding of the head, heart and hand, and a growing conviction that this is so, is beginning to penetrate all our minds. Schools have to give a physical as well as an intellectual education; they have to give moral training as well as education, they have to give a training in skills as well as a clarification of aesthetic taste. The prejudice that manual labour is something inferior has to make way for the recognition that that way of life and its contribution to society also deserves everyone's respect. In the last few years, manual labour, physical training and sports have played a more important part in the time-table, and the educational value of art has been admitted.

The lesson-books used in the schools ought to be adapted to the pupils' stage of development and they should also be designed so as to promote greater frankness among fellow-men. Young people as they grow up form opinions about people who belong to different socio-economic, religious and political groups in their own country. They also form opinions about people of other nationalities and races. Young people are very easily infected with prejudice through the lesson-books and the education which they receive, so that they go blind as regards other groups! We are engaged in revising history books so that pupils at school may not learn anything untrue or offensive about other people. Some declare that they regard this purging of the text-books as insufficient. It is the *teachers* specially who must make clear to their pupils that each nation in the diversity of the human race has a special contribution to make and that, in co-operation, the

whole human culture is benefited. History books should be set up in quite a different way right from the very start of history; they should not record the history of wars but of all that has been interrupted through those wars.

If teachers at school give the children opportunities for developing initiative, and if they let them bear an increasing degree of responsibility in co-operation, then the pupils will grow up flexible in their social attitudes. Schools in which the education is given in the shape of individual and group assignments set a particularly good example in this. At such schools the child is able—within certain limits—to have more say in the disposal of his own time and he will learn to consider other people if he co-operates with his schoolmates in certain tasks. In some secondary schools the pupils choose their own committees, which play a very important part in all activities concerning culture and sports.

The increased freedom of action which pupils enjoy nowadays is a gain of the last twenty years. Things have not always been like this. The history of school education in the Netherlands is the story of a gradual change, from the school where pupils only had to listen to the school where the pupils have to act themselves as well. In former days the subject-matter of teaching was pressed upon the pupils, nowadays the teachers let the pupils discover more for themselves. The mental 'one-way traffic' at school is beginning to disappear. By this time, teachers in both primary and secondary schools invite their pupils to show initiative. The most important aim of education is to make the young people free.

Of course in our country, as elsewhere, the nature of the education has been arranged by custom, by tradition and by legislation. The renewal which everyone in ample sections of our population regards as absolutely necessary takes place but slowly. As Eduard Spranger¹ says, this lag in the development of education has its good side, in that the school will adopt into its curriculum only those subjects which have stood the test of being found valuable, and will retain only those which belong really to the treasury of the human race.

Industry, which is accustomed to a quicker pace of change, has in some cases taken the training of its future labourers in hand. And it gives this training in a way which is considered

to be the most desirable by the leading teachers' unions. Practically all the aspects of education which we have laid down as desirable earlier in this article are being realized in industrial training. The apprentices, the future workers, are being educated unswervingly as mentally healthy people. The boy grows there into a young man who can cope with his work, who has learnt to co-operate, who understands his contribution, his status in society,—and upon this, to a large extent, depends his zest for work. In an obedient and at the same time frank relation to his masters he learns to understand the necessity of authority and to accept it.

If I have given the impression during this cursory sketch that the educational system in the Netherlands shows few faults, then I must apologize for having expressed myself ill. In our country complaints are heard on all sides that, through the educational system of the present day, too many children have to repeat a class. The number of pupils in each class—sometimes fifty or more—is far too large. Class teaching does not take account of the wide differences which exist between pupil and pupil. Too little allowance is made for individual differences of pace, and by ignoring these we are killing the pupils' interest and giving too much occasion to the growth of inferiority feelings. The time is not yet behind us when teachers thought it their most important task to impart to young people an ever-increasing quantity of knowledge. They do not yet ask themselves whether everything they teach can be digested by their pupils and whether it is really becoming the pupils' mental property. It is a bad sign that many pupils are indifferent to education and not a few even demonstrate their antipathy towards it.

Probably our education makes altogether too great demands during a too long period, and is too purely a preparation for the life and activities of mentally healthy adults. Theory and practice, disciplined behaviour and things done purely for pleasure should succeed each other more in education. Then education would also prepare for a more profitable use of leisure when school days are done.

The fetters in which education has been bound gall too tightly and must be removed. The programmes are too detailed and the examination requirements are prescribed too accurately.

It must be repeated with great emphasis that mental health can be achieved only in freedom.

¹ Eduard Spranger: *Betrachtungen über Entstehen, Leben und Vergehen von Bildungsidealen*. *Int. Rev. of Educ.* I, 1, 1955, 30.

SCHOOL, MAN AND SOCIETY¹

Dr. N. Perquin, S.J., Director of the Hoogveld Institute, Nijmegen

WORDS have their history, and often a very interesting one. This is the case with the word 'school' and I am tempted to trace its historical development, because this reveals how greatly the school is the product of culture. Both are subject to constant change, whose full significance often remains unnoticed at the time when it comes about. We cannot here trace the full history of the school and its connection with the cultural and social ideals of the past, but it seems a good starting-point for our speculations if we look at the original meaning of the word *σχολη* (*scholi*). The elementary instruction given to slaves did not come into the category 'school'. Nothing was worthy of that name but the free play of the mind, argument at the highest level, an aristocratic and exquisite participation in culture, which lent dignity to life. By the seventh century, the German verb 'scholen' meant to chide; to reprove. We cannot continue the story of this word, except to ask, in blank astonishment: How can a word so completely change its meaning, not superficially but in its very essence?

The school has always existed in response to some need: First to the personal, subjective needs of grown-up beings, later to the objective needs of young people, and, of recent times, to the needs of society. Participation in school was originally an expression of the aristocracy of the intellect—and indeed it held this rôle for a very long time, even when the school began to serve pupils who were not adult. Later, and this progressively more so, going to school became a means of attaining a position of dignity. It became utilitarian, but still remained in a sense free, until the time when society stepped in and made it compulsory. You may think I am alluding only to the compulsory education laws, but we must look further than this. We are faced with a constantly growing demand for compulsory training as a qualification for practising a trade or profession. We are faced with carefully defined conditions for the official recognition of a school and its examination rights. We have been pushed, without realizing it at first, into a narrow, dead-end street, and in order to get out of it we have built ever narrower side-streets, which in their

turn have not given us room enough, so that once again we have had to force a break-through.²

It is hardly necessary to point out that nowadays social purposes determine to a large extent the character of every school. Society is a Moloch which devours everything it can get hold of and yet remains hungry. This is not meant as a reproach, but as a simple statement of fact.

Now it would be strange if mankind had not come to its senses in the face of this confusing development of its affairs. In fact it *has* done so. We have begun to ask ourselves whether our children are not having to pay the piper. We are beginning to ask ourselves questions about the lives our children are living. I firmly believe that the tremendous arguments about the meaning of the school are a direct outcome of the imposition of society's immediate needs upon the curriculum. It is therefore strange that the Gymnasium, which imagines itself to be above mere utilitarianism, should be so uncompromisingly certain that education is instruction. I do not suggest that they are altogether wrong, but everywhere else there is a restlessness. People are beginning to fear with a great fear that the demands of society, which must be met willynilly, are threatening to destroy the harmonious growth of young people. One of the clearest examples of this unrest is the development of Lower Technical Education.

As we acknowledge the problematical character of present-day education, we begin to ask ourselves more far-reaching questions. One wonders what, in the light of principle, is the significance of our immediate social situation; one becomes aware of how changed are our present-day values when one realizes how we follow almost blindly the demands of a changed society with its new

¹ This paper was originally given at the National Conference of Youth, Amsterdam, November 1955, and then published in *Vernieuwing*.—Ed.

² Is this exaggerated? If you are inclined to think so, it would be well to consider the following. The ancient road leading to the University was Gymnasium Alpha, based on Latin and Greek. Now we have instituted at the Grammar school Gymnasium Beta, which also includes Latin and Greek, but whose main stress is on the Sciences. Further, we have the High Burgers School, which teaches no Latin or Greek, but works in two streams, the A-stream taking principally Economics and languages, and the B-stream, sciences—both leading to the University. Further, there is the Central Technical School, from which, with a little good will, a boy can pass into the Technical High School which has recently attained university status. Devious ways are even being discovered for transferring pupils from the Girls Modern Schools to University courses. Then there is the extended primary school (12-15) and its various metamorphoses, the Lower Technical School and the Extended Technical School, through which various training schemes are operated. I have by no means reached the bottom of the list of specializations, which are closely related to the demands made by society, or which people imagine it should make.

needs and new cultural ideals. These questions challenge our religious, ethical, and in general our speculative attitudes towards life, man and society. It is impossible to escape from the most searching question of all, namely: on whom do we hope our children will mould themselves? We have discovered how very much they are the children of *their* time, and how they truly have needs differing from those of a previous generation; we have become aware how strongly the modern world has them in its grip; we feel that they are prepared to face a future which will not be ours. Is it surprising, therefore, that so many of us wonder, not *what* that young man will be, but *who* he will be? It is not in the least surprising for those adults who understand the children's struggle to find a place for themselves in this world, not places of prestige in which they will come out high on the list of 'gifted ones', but a place from which they may watch and understand their confused society.

THIS state of affairs has necessary consequences for the school, particularly because, in many cases, the family is no longer the rest-bringing, explanation-giving and security-creating factor which can enable the child to stand up to life to-day. The school can no longer be certain that the children in its care will be emotionally stable, nor that they will have sufficient inner resources to restore to balance the normal disturbances in an ever-provisional harmony. In most cases the school cannot cope with this reality, nor will it be able to do so until it has cut out the dead wood of its present system. Yet again I must explain that this is not a *J'accuse* but a simple statement of fact. It cannot be denied that the tasks assigned to the school nowadays are beyond its power to carry out successfully. You only have to remember the problem of the education of teachers. This problem is recognized in educational circles—the searching and groping of the paedagogical centres proves it; the articles in the professional journals, the struggle for a renewal of education, the reports of commissions all prove it.

Looking back on our whole argument so far, we cannot possibly escape the impression that we are standing at the turning-point in the history of education, a turning-point which must be called critical for the mental health of our nation.

THE great problem under discussion is: What can reasonably be expected of the school in its service to mankind, in its direct service to the child, in view of our social predicament? The formulation of the problem has undoubtedly made you prick up your ears—you have already heard a theory expressed in it. You are right; I wish to defend the theory that in every form of education the child must come first and not the demands which society makes. Theorizing about the actual purpose of education may as well be omitted; we are faced with the stone-hard reality that if the child does not become the central factor in our educational thinking, our youth will be greatly wronged, for youth, with everything it stands for, needs to find its direction lest it go to ruin. The school must therefore in a wide sense and in a profound sense have an *educational* character.

The soundness of this theory can be fully proved, yet it may be sufficient to point out that society *cannot* indicate a line of educative action. This does not mean that demands made by society have no meaning, for they show us the objective needs of society and we take these into consideration, knowing that the many-sided possibilities of a strongly differentiated society may meet the needs and possibilities of our young people: but we refuse to accept demands which may make the souls of the young suffer.

This refusal is also in the true interest of society! For of what use is it to society if a school turns out a whole lot of well-filled heads, boys and girls with flair and a business instinct, tradesmen of calibre, when their training and shaping have been at the cost of their humanity? Of what use are these people to society, when they have not reached maturity, and have got stuck at an infantile stage? None. For they create the very problems, which society attempts to solve with difficulty in every generation, at the cost of much money, many sacrifices and much blood. If we do not adhere to the theory that the child comes first, then we are only sowing what we shall be bound to reap. Really, social demands cannot be the measuring-rod of man, still less that of the child. The reverse rather is the case. Nowadays the school, next only to the parents, is the first defender of the child; at the same time it must serve as a mental regenerator of society, in so far as the extravagant demands for efficiency threaten the complete maturity of the child.

WE must all reflect upon what it is that we really do to youth. To put it plainly—what sort of boys and girls do we put into the world by what we teach, by what we demand and by what we neglect to do?

The Intellectuals: It is hardly to be doubted that the secondary school, particularly the Gymnasium, creates a type of man which can be called 'intellectual'. The pupil is forever confronted with matters of the intellect; he is totally dependent on his thinking powers; he is never asked to ascertain the truth by means of reality. He gets into the habit of judging everything according to an intellectual measuring-rod. One aspect of this is what I have called elsewhere 'intellectual anticipation'. What is this? It is that pupils of secondary schools anticipate things for which their personality is not yet ripe. They approach them with their reason. To give an example, they can appreciate mentally that marriage must be an intercourse of the soul, yet they are not yet able to be in love. You do not find this with other young people; they talk sensibly about marriage, if at all, only when they themselves are in love. Before that it is impossible for them. The secondary pupils can, on the contrary, determine, without personal interest, without desire, what a perfect marriage should be.

This is only an example, but you will now understand what I mean by 'intellectual anticipation'. It has many advantages, but equally many disadvantages. For these scholars may get the impression that to be able to reason clearly is sufficient, that 'this is it', so that they neglect their emotional growth towards maturity, which necessarily involves *surrender*. The intellect can dominate to such an extent that all the rest is pushed aside, is overlooked, or at least is regarded—and this is a great danger—as something which need not be integrated in the whole personality, cannot even be integrated, so that heart and mind travel forever along separate roads.

I am sorry to have to say that this peculiarity characterizes many of us intellectuals, and that we are not even aware of this gap. In this way we actually imperil youth, because we teach them that to live is to 'understand', to take an interest in, to appreciate, and so on. We do not teach them to participate with their whole being, to surrender. You will agree with me that in our society this can have particularly bad results. Now that so many boys and girls can find hardly

any hold for the planning of their emotional life, intellectuality can become a flight from the strains and stresses; but the cool clarity of the intellect can also become repugnant to many boys and girls, amidst all the emotional unrest. We look upon the intellectuals as the successful types; the rest we call uninterested, lazy, useless.

The Technicians: Yet another example. There are many specialized trade-courses for young trained workers. The question is whether their growth towards maturity does not come to harm as a result. The skilled young worker has a certain amount of security in his job—often he loves his job too; he does not feel, like the unskilled one, defenceless; he knows little uncertainty in the various fields in which he moves. He is convinced that he will be successful. He does not like theoretical considerations; he is adjusted to the practical, to being able to do and achieve something; he moves on the technical plane. All this is further stimulated by special trade courses and one little notices how this retards his mental growth. Foremost there is an overestimation of efficiency, and this can easily be regarded as the only standard, as the only thing that counts in this efficient society.

Next there is an exaggerated leaning towards prestige and achievement which emanates from an all-absorbing urge to get on, to achieve a certain position in the world, with the result that more refined and elevated sentiments have little chance of development. One notices a maturing of practical knowledge, but this is accompanied by a childishness towards ethical and religious values. The result is that this man becomes somebody full of practical knowledge, but with little idea as to how to solve human problems. Furthermore there is often a lack of desire to see the background of things—even on technical grounds. He clings to immediate facts. The ready-made material which he handles is all aimed at giving good results and does not put any questions; he does not wish for any material to ponder on; he wishes only for material with which he can achieve results. He believes without understanding, without criticism, again in a childish manner, in the power of the technical.

Does not such a young man absolutely need a 'creative interval' amidst all his schooling, in which he may cease to seek prestige and achievement and may be stimulated to reach mental maturity? Should he not be given the chance to

get to know values other than that of efficiency, not so as to attain something through them, but so as to appreciate them for their own sake?

I believe that I have made it clear how much we need to reflect on what we do.

THE second point we must ponder on is the way in which our boys and girls live. Can it be said that the different 'school-types' are sufficiently adjusted to the life they lead? Can we maintain the 'school-types' as laid down in the law? Has not the idea of pouring boys and girls into concrete moulds of our own making rather outlived itself?

We are busily thinking out new, so-called 'adapted' varieties of school,—all autonomous—although we worry about how a constant flow-through might be maintained. But we stick stubbornly to the ritual of passing from class to class; if there are sufficient bad marks, well then the child stays another year in the same class and has to go through the whole lot again; we swear by—please forgive the word—a hotchpotch of subjects which are largely the outcome of a previous culture which has outlived itself, namely the superstitious belief in the value of general knowledge. Firmly we dole out marks left and right, as if these set the teacher no problem; we accept and remove pupils without so much as turning a hair, without sufficiently considering that by accepting a pupil we have taken on an educative relationship. I could go on in the same vein for a long time, without insulting anyone save myself perhaps, for some ten years ago I readily defended several points which I am now only too ready to let go.

The question of insulting or not insulting is in this connection not the most important; much more important is the fact that, by citing a rather disjointed-looking list of the things we do in schools, I have drawn attention to a school system of which the external organization (school-types, etc.), and the internal organization (marks, passing, accepting and removing pupils, etc.) are clear characteristics of an age which both ideologically and sociologically is past and dead. Ideologically it shows signs of rationalism and materialism, where the ideal of general knowledge can flourish side by side with an old-fashioned paedogogy and psychology. Sociologically it is outdated because it expects a limited and homogeneous school society with a mental background

which is no longer found. Life has not stood still, but the school system has remained what it was; from time to time it has been given a new appearance in the shape of new school-types, just as ill-fitting as any of the previous ones, and to embellish it (in appearance) a few new subjects have been added. Essentially nothing has altered because the reality of new times has never become an integral part of the system. Thus, in its struggle for survival, this *system* has taken up the primary position which should have been given to the child of our time. The child that lives in the spirit of our time demands a different psychological-paedogogical approach, simply because he *needs* it in this chaotic, uncertain and drifting world.

THE conclusion is that we must turn to our boys and girls. We must start with them and not with the system. I can imagine that in quieter times which emanated from tradition and enjoyed a great deal of social security, children could adjust to the system without too serious consequences, but I am of the opinion that we have now got irrevocably stuck. The strict system supposes the presence of fairly homogeneous groups of young people who carry within them a world-picture and a series of ideas of a harmonious and transparent structure, who gradually and simultaneously arrive at an interpretation of life, helped by the security of family and society. None of this, however, can we expect any longer. The boys and girls of to-day have the greatest difficulty in putting into a comprehensive whole all the diverse forms of human life which they encounter. They have already met with disorder and insecurity of values when they enter the primary school, and as soon as they leave this school they become submerged in a complete chaos of opinions and viewpoints. True, there are still places where, by means of a shared belief, the same tradition, the same morale, a somewhat clear structure can be seen, but even here it can be observed that our boys and girls try to escape the old pattern of culture—not so much because they do not fancy it, but because it no longer has any bearing on their lives. The result is necessarily that they no longer fit into any system.

Many of the laws of growth and development, complete with data, which we so neatly formulated, exist only in the minds of book-worms and

their followers. Everyone who comes into contact with living young people is constantly faced with the greatest, and not always the most pleasant, of surprises.

It has not escaped my notice that, in formulating the present situation, I have now landed myself in the boat which strives towards the renewal of education. I have not done so deliberately, it has taken me on board whilst I was looking at the present-day reality. It is for you to draw conclusions.

YET one more point demands our attention. We have not yet answered the question: to what extent should the school set out to educate the personality and what means it should employ?

After what has been said above, it goes without saying that the teacher has got to be able to educate the whole child through his teaching; that is to say he must be given the chance to approach the child through his job and so help him to reach maturity. He must—to quote Dr. Schohaus—not be a logotrope but a paidotrope. The logotrope is intent on knowledge, subject, study, he looks for pupils who can follow him to the dizzy heights of the highest knowledge—the rest he leaves behind without remembering them. To the paidotrope, knowledge and ability are but the means of giving his pupils a chance; he wants to inspire them so as to make them happy; he wishes to guide them so as to enable them to make their own way through life. I have experienced during numerous conversations with teachers at the technical schools that this is the only correct attitude, but I have also come to realize how much this attitude is threatened by the specialized, dry knowledge of those teachers who believe only in their subject and not in the child. May I ask you to look at the problem of teacher training in this light? Maybe you will arrive at the conclusion that it ought to have a totally different character. You may even find that the master specializing in *one* subject is one of the most serious faults in our educational system.

I CANNOT work out in the space left to me, *which* perspectives seem to open upon a new starting-point. I only wish to make the point that the way in which we are striving for an ever-increasing specialization of knowledge itself demands a reconsideration of the traditional system. If we are to answer this challenge positively, we must also

be prepared to recognize how much the young people of to-day long to meet the truly mature man, and how closely their faith in cultural values is interwoven with faith in the man who is the intermediary between ignorance and knowledge. Until youth is caught up in the grip of a quest for achievement, it does not trust knowledge—it only trusts the man who has made his knowledge and his ability an integral part of his personality. Often without realizing it, youth wants to be assured of the authenticity of the life of a man. To put it differently—at this point in history, no school exists where there is not a true meeting between youth and the adult. Only this meeting can save the school from the utilitarianism and intellectualism which we fear so much.

The school must at heart stay the same, and must not seek the solution in the adoption of tasks which are supposed to be necessary in order to make it a community which embodies all aspects essential to human growth. So often we look for something in breadth which can only be found in depth. It is terribly important that our boys and girls should participate in the beauty of music, recitation, dance, and so on—it would be heavenly if we could get them to participate creatively in culture. We have to go even further; the outcome of our teaching should be that they will go in search of all those things which make life worth living. But it must be doubted whether it would be sensible to introduce all this into the curriculum, because in so doing one would immediately deprive this search of its freedom. Whether the school offers opportunities to practise a series of aesthetic and cultural activities is not the point. The point is that these only manifest their fruitfulness in free participation. The school must awaken the thirst for them; it is not its duty to quench this thirst. Should it wish to fulfil this task in the curriculum, then it would have to return to the original meaning of the word *σχολη*, and provide a lofty participation in free time. Why do we insist on this so much? Because, driven by a thousand fears, we wish to salvage so many precious things that we no longer leave anything to free choice, with the result that we wish to give too much to the pupils; we overload them and have too little faith in their development. We always wish to create wrong securities and so we seek to compel, we seek refuge in commands, we suffer from the disease of perfectionism.

We must, therefore, not continue to expand and to enforce, we must look into ourselves for improvement, that is to say, we must look for a paedagogical and didactical theory that will be in many ways new; we must look for an effective internal differentiation of education, for an integration of school and family, and indeed for an integration of school and society, if this last can be viewed as an attempt towards real integration, and not merely as a mechanical addition of new, non-integrated elements.

We must, in education, travel in depth. For that we need time, a time whose importance cannot be measured in figures. We now need that time more than ever, because the youth of to-day,

involuntarily but with nature's instinct, searches for the peace of the deep. Youth is at its wit's end with quantity; it has had enough of unlimited possibilities which it experiences day in, day out; it longs back for the silence, where alone concentration can be found—and which his teacher has too often failed to find. Laziness and untidiness are often the result of a flight from the incoherent, meaningless list of demands, which can at will be lengthened indefinitely. It seems at times as though youth is arming itself against us and against the modern world, of which we seem to be over and over again the exponents. It arms itself through lack of concentration, that is to say, it tries to lead its own life.

EDUCATION IN TRANSITION

J. G. L. Ackermans, State Inspector of Primary Schools, Nijmegen

ANYBODY who studies the development of Dutch education since the Second World War—especially if he does so from the standpoint of the new education—must recognize that we are in a state of transition. Without discussing Fr. Schneider's assertion¹ that the content and form of the educational thinking of a nation, as well as the shape of its educational system, depends to a certain extent upon its history, we can affirm that the first decade after the 1939-1945 catastrophe has witnessed in Holland a great ferment in the province of education. There is talk of the renewal of education in lectures, debates, conferences and courses, in the papers of the Teachers' Trades Unions and in the educational magazines. Moreover—and I think it is a matter of the greatest importance—the daily newspapers and the weeklies have continuously since the war given their readers expert information about education and have also aired the wishes and desires of the general population.

Why was Reform Delayed?

Of course there is no unanimity about the way we should follow. Attitudes towards the organization and reorganization of our educational system and towards the improvements needed in teaching, method, vary between a sceptical aloofness, a timorous tinkering with the *status quo*, enthusiastic experimentation, and a deep concern about the problem of education, in which some see the solution of all our difficulties and the fulfilment of all our tasks.

Is it surprising that plans and ideas about renewal in education are under critical scrutiny, when we realize that a general tendency towards a renewal of education did not become common property in Holland until after the Second World War? We must bear in mind that before the war the new education was advocated by individual pioneers, who were ahead of their generation and who, alone or in small groups, made their first experiments and spread their ideas about the need for a different kind of education. Their work was inspired by deep insight and by an ardent feeling of social responsibility, but they were by no means the interpreters of generally accepted concepts, nor of needs which were generally felt.

Teachers, youth leaders, school-boards and authorities have had to make a tremendous adjustment in their educational thinking owing to the tremendous change-over in our situation and needs caused by the war. And these adjustments have had to be made by people who, before the war, were not convinced—perhaps could not be convinced—of the necessity for a radical renewal of education. I wish to stress that they 'perhaps could not be convinced'. I know that the new education dates from long before the end of the Second World War: those who belong to the older generation and who now serve our educational system used to listen during their training to lectures about the new education; they read about it and understood more or less what it stood for. But a long and difficult way,

¹ Fr. Schneider: *Trieckräfte der Pädagogik der Völker*, pp. 284-285.

with many disillusion, lies between getting some notion and understanding of the new education and accepting it wholeheartedly as the *only* way in which we can go if education is really to become education. And again there is a difficult way between the acceptance of the idea and realizing it in a balanced manner. Only very few go this way, and we can only succeed by dogged perseverance.

(i) *Neutrality*

The situation of Dutch education between the two world wars was in some ways peculiar. In the first place, Dutchmen during the first of these calamities were 'neutral'. And though we felt in our hearts the burdens and restrictions of the general war situation, we did not feel the shock of this tragedy in such a way that it called for a different, a better, a real education which should prevent its repetition. For a century we had not faced the possibility that our existence as a free and independent nation might be destroyed. We had not been challenged to face our deepest selves and to examine what was most sacred and dear to us. We have been so challenged now.

(ii) *The Struggle for Financial Equality*

Further, there was another very important factor which delayed the renewal of education in the Netherlands. For the Dutch the First World War coincided with the end of a struggle, which had lasted for more than a century, about one of the main problems in our educational thinking: the struggle to secure financial equality between the Church Schools of all denominations and secular schools in order to be able to realize educational freedom. For the average Dutchman, fundamental human rights were at stake in this struggle: the juridical and *de facto* freedom in education, the parents' right to choose for their children the form of education which harmonized with their own deepest convictions, and to realize it in an unrestricted way. In resolving this struggle the Dutch people gave themselves an incomparable democratic gift. But as the struggle was so closely connected with each individual's conception of life, nobody should find it surprising that, in waging it, people were more concerned with the stakes in that struggle (which they saw as freedom in education) than with the way in which education and instruction should be viewed

from the point of view of technique, content and method. Yet, though I understand why this happened, I also feel sure that the best thoughts of the new education, if we had been able to take them into our thinking, would have offered a guarantee, or at least a chance of giving education its real shape in accordance with the Dutch people's deepest convictions about life and politics.

Be that as it may, I am convinced that the hard struggle for education, based on the Dutch people's deepest convictions about life, was the chief reason why our educational system between the two world wars became static. School in the first place was looked upon as an institution, an object, brought into being by the application of, and in fulfilment of, juridical agreements, and dependent for its quantitative development upon further juridical clauses. The school was never regarded as a 'situation' except as a juridical one.

This is clearly a very restricted way of regarding a school. Anyone who does not think of a school as being, in the first place, a *meeting place*, of youngsters with adults, a meeting place deliberately designed to lead and support the development of these youngsters, robs himself of the true dynamic which should be inherent in the educational situation.

(iii) *Conservative Attitudes*

Undoubtedly other factors too have played their part in delaying the renewal of Dutch education. We certainly do not wrong the Dutch national character if we point out its tendency to conservatism. What is valid, or at least what seemed to be valid in our eyes, has been gladly maintained, at any rate before the war. Any foreigner will agree that certain results of our educational system seemed to have real validity. In international life our nation was esteemed for qualities and capacities which were, in part at least, the direct result of our educational system: knowledge of languages, technical knowledge and so on. We may object, and with good reason, that our knowledge of languages was and is mainly passive, whereas in contact with the foreigner it is the active knowledge of languages that matters. On the other hand we cannot deny that the academic standards that were achieved were high, and that they were respected. I think it is only just to state that much of the instruction that was given was sound, and that many of our teachers were truly dedicated to their task.

To-day we feel sure that war, with its accompanying and subsequent disturbances, has brought about that change in our national ways of thinking which is necessary to bringing about a renewal in our educational thinking. We may conclude from the general interest in education which we noted above that times have indeed changed. Certainly it is not only experts, professional educators, but also parents and Parliament who clamour for a new educational system, different teaching methods, and above all, a new education, more concerned with the education of the whole child than with his mere instruction.

Renewal in the Education of Adolescents

Recently in our country an increasing number of 'schools' for young labourers is being established; they are known as 'Life schools'.¹ This word life has a double meaning: it indicates both the aim and the method of these schools, for we can only learn to live by living! The success of these institutes leaves us in no doubt that bookish instruction is not the road. But this is true of all other types of schools; they all need to develop in the direction of a life situation if they are to lay claim, in anything but name, to building character. The same applies to the vocational schools, which have perhaps made the greatest progress towards being life schools thanks to the radical and vigorous way in which, from the start, they have tackled the renewal of education. But the other types of schools for further education will have to follow the same road: we are of the opinion that at any rate those schools which do not prepare for rigorously technical jobs must offer many opportunities for loosening the ties of that exclusively scientific curriculum which they acquired long ago, and must proceed to a method which accepts individual freedom and development and the enrichment of social living both as their aim and as their method.

Even if the Grammar school, with its cultural roots in the European tradition, and the High Burghers' School, in a changed form and preparing for the university, continue to exist independently of each other, there is nothing to prevent the Extended Primary School, the Secondary Girls School, the Primary Continuation School and the various Vocational Schools, from accepting the task of character-building along with educating *through life in the group* according to the pupil's

own nature, ability and pace. Once all this plethora of schools can accept this as their common aim, there is no doubt that special ideas that reside in the Comprehensive School can be developed from them.

Renewal in Primary Education

But the claim that our schools should become 'Life Schools' applies most of all perhaps to our Primary schools. What seems to me to be the most decisive question is: Will the coming generation of Dutch schoolchildren be enabled to experience the change-over from what I might call the 'Primary-learn-learn-school' to the Primary Life school? In this lies the basic condition for the total renewal of our educational system. Up till now we have regarded the primary school as essentially a preparation, a first introduction, to general human culture, imposed on the child or at least offered to the child in graduated doses from the day he enters school. What we should be doing is to regard the primary school as a first step in the transition from the life of a young child to adult life, adapted to children as they grow. We are convinced that, if the primary school can accept this new view of its task, the teachers will find that the children *will* learn both their basic skills and their general introduction to human knowledge, which until now they have driven into children's heads with such devotion.

It is often said that the lowest class or two of the primary school should be approximated more closely to the kind of learning-situation that the nursery school provides. I believe that the whole primary-school period should stress the child's full development rather than his mere instruction. There are many signs that we are already striving earnestly in this direction: school buildings, school equipment, teacher training, and the claim for a drastic reduction in the size of classes—all these things show that we begin to see the way more clearly ahead, though nobody can say that we have yet entered upon radically new ways. Indeed I wonder whether radically new ways are the first essential in the renewal of education? To my mind the first and decisive change must come in the mentality of all those who are concerned with education. If *they* accept the new ways proposed by the new education, which are ways of going along with and through the child, ways of living together and experiencing together, then the new education will get its chance.

¹ See Professor Lievegoed's article, page 110.

The Chances of a Real Renewal

What are the chances of this happening in our country? I believe that, along with the reserve which seems to me desirable when a change-over of a whole educational system is contemplated, a system which depends for its success upon thousands of administrators, teachers and parents, there is some reason for optimism. The general interest in educational matters cannot be denied, and it will not disappear until results have been achieved. And it is here perhaps that our long struggle for the free, parent-controlled school can bear its richest fruit. Those parents who show an increasing interest in the education of their children can find in our educational legislation a chance to take an active part in serving the interests of our educational system: we think that we can observe a growing interest, from parents of all denominations, in playing their part in school life. The school can find here one of its mightiest sources of energy in this new direction, if it educates the parents as well as the children by showing them how far the new education serves the most important needs of their children. Apart from the parents, both the Government and Parliament show their interest and support, whilst the Teachers' Trades Unions show an activity, which was unknown before the war, in leading their members to take their first steps on the road to the new education. Again and again these members are showing their willingness to find out about the new spirit and methods in education; they take part in refresher courses, read for themselves and try out simple first experiments on their own, thus spreading the new ideas which they are beginning to grasp.

These attempts may be looked upon as a guarantee that, in the end, we shall achieve a general renewal. The foreigner who comes to Holland to see what we are doing to forge for ourselves an educational system adapted to the needs and the opportunity of our time—he will undoubtedly come in the spirit of fellowship which unites all educators—will certainly find, alongside many traditional schools, only very few centres in which the new education is being applied consistently and thoroughly. But on the other hand I think he will be touched at recognizing that our education is indeed in transition, which means that our nation is struggling for a new educational system, and is showing that it understands the voice of our difficult times.

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PROSPECTS OF REFORM IN DUTCH EDUCATION

J. Jonges, Director of a Protestant Training College, The Hague

THE word 'education' in Dutch denotes the complete education from birth to manhood. Clearly what is meant by the word in my title is school education, though we prefer the word 'instruction' for that. The structure of the school system in our country is governed, as elsewhere, by a number of historical, psychological, sociological and religious factors, which make it extremely difficult for any outsider to assess the true value of certain characteristics.

There is, in my opinion, the possibility of a common starting-point. We are all members of what, for the sake of brevity, I will call 'the modern world'. The fact that we can speak of a 'modern world' shows already that national differences are essentially irrelevant, and are a question of accent rather than of structure. If we meet in the common situation which we call the modern world, then we are at the same time aware of the turn which paedagogical thought has taken to-day. For this puts in the centre of its thinking the indissoluble relationship—man and the world. In regard to education this would mean: how can we get youth to realize in the fullest possible sense its being human, which is, its being in the world? We have outlived the period in which we saw man as a being separated from the world by a deep abyss, that is to say separated from things and from those near to him. It was during this phase that we characterized the aim of education as 'harmonious development' and 'unfolding of personal talents'.

If we ask 'how does the modern world appear to youth to-day?' we will probably not be far wrong in saying, 'as a chaotic world'. The so-called 'modern youth' has the greatest difficulty in forming a picture of widely differing forms of human life which they observe and even encounter. Already in the higher classes of the primary school they meet with confusion and uncertainty, at least as regards family relationships in their own homes or in those of their friends. As soon as they have left the primary school, they land in a complete chaos of vocational openings and opinions. Certainly there are still a few 'protected' spots to be found as 'nature-reserves'

with a number of aids in the shaping of human life in the form of a common religion, morality and tradition. Here we find therefore a clear structure present. But here too we see youth extricating itself from the cultural pattern, simply because it no longer has any bearing on their lives.

We have asked: how can we get youth to realize, in the fullest possible sense, its being human, which is its being in the world? We must now ask: how did we do this until now? Then we get roughly the following picture. Our system of primary and secondary education was devised in the second half of the nineteenth century. That was when our country had reached the phase of modern capitalism. Since then, we have seen an increase in the number of types of school until our educational system resembles a pipe system which was laid as the need arose—the *laissez-faire* principle in fact. It is not efficient, however, for it is very difficult to get from one channel into another unless one goes back right to the beginning again. And we are still busy thinking up new forms which would warrant an even better adaptation. On the other hand, there are many who still believe in shaping the mentality of the child in school. There is still great faith in so-called general education. On close inspection this appears still to be the positivist ideal of knowledge, which governed the origins and the development of our education. A large part of our people, and particularly the ruling classes, are still educated in this spirit. Our education is to a large extent theoretical and intellectual. That means that Youth is not sufficiently confronted with reality. We hardly test the idea or image against reality. We find ourselves in the queerest situation; we believe we are giving a general education and preparing our youth for social living—yet, in fact, the examination syllabus rules.

Yet another point. We used to be under the impression that the real task of the school should be to instruct, whilst the family would see to educating. But it has become clear to us that in many cases the school can no longer count on the family's co-operation. Thus more and more the school is faced with tasks for which it is not

prepared. In our country, for instance, there is no education for secondary teachers, only for primary teachers. An attempt has been made to correct the intellectual general education by introducing so-called 'expression subjects', art, handicrafts, music, even drama. Although they do not fall within the examination framework, they have become compulsory subjects for all. Thus the original significance of free expression in the life of men has been lost.

The so-called paedagogical centres of the various Teachers' Associations, with considerable financial assistance from the authorities, are striving, with help from the experts, to renew primary education. To this end, courses are organized and information made available to teachers. Their strength lies in the renewal of didactics rather than in giving careful thought to the paedagogical situation of to-day. With us there is no lack of well-meaning attempts at the renewal of education, but tradition, love of ease, lack of knowledge, lack of room, too large classes, too few teachers, impede all progress.

In 1952 a new law was introduced governing Training Colleges which certainly offers possibilities of getting better and differently trained teachers into the schools before too long. It has taken thirty-two years, however, for this law to be passed. We have a proverb, 'Don't cast off old shoes before getting new ones.' But, when we get around at last to buying a new pair, they are sold out. Or, as one of our Professors of Paedagogics once remarked: 'The educational legislation in our country is like frying eggs. By the time the egg is in the frying pan there is no fuel left.' With some national pride, we call that our thoughtfulness and solidity. So, our education has fallen considerably behind the development of social life and the demands of modern times.

Last summer a plan for educational legislation was put forward by our Minister of Education, according to which new educational laws should be drawn up in the near future. It indicates the principles and the spirit which should govern school education. This was not the first plan of the kind, for in 1951 a plan was put forward by the man who was then Minister of Education, Mr. Rutten. In the recent plan, that of Mr. Cals-de Waal, we find much of the original Rutten plan. Note that this is no law, but just a plan indicating a new approach on the part of the legislature. Next summer, 1956, we shall have new elections;

no doubt there will be yet another Minister of Education, who will bring up yet another new plan.

So, for the time being, we will have to have our old shoes patched so that they may last a little longer. The latest plan appeals little to the imagination. Perhaps it cannot do so, for the modern world has become so complicated that creative thinking seems improbable. Technical thinking and rational consideration and experiment are essential to a school education in which everything revolves round educating youth for life. In the plan there are definite indications of a movement in this direction. In the future there will be more room for the pupils, and the syllabus to which they have had to adapt themselves hitherto will in any case be changed. Instead of selection, there will be differentiation—choice will be possible.

Examinations, which so far have been only a means of selection and have exercised a petrifying influence on education, will be abolished. An attempt will be made to limit the syllabus to a certain number of compulsory subjects, with a smaller number of free-choice subjects.

In all types of schools, the development of manual skill will counterbalance the one-sided intellectual training. The Education Plan considers manual skill to be of great importance in training the younger children for self-expression, and older children for life outside their own vocations. For the girls this would mean domestic training.

A mixture of compulsory and free subjects will enable the individual talent and interest of pupils to be taken into account. Education in the primary school too, the so-called 'basic education', will need revision. There too the individual capacities of the pupils will need to receive more consideration. Something will have to be done for those in the Primary schools who are less talented; in future they will have to receive an education more suited to their abilities. The plan promises a widening scope for experiment. It is important that the opportunity be afforded to bring the various educational establishments together in a complex of schools. Here we bear in mind the so-called Comprehensive School.

This is but a selection from all that the plan offers, so as to illustrate the good intentions with which we are inspired. It shows the recognition of the problematic character of the present school training—we have become aware of the changed views of the general population.

EDUCATIONAL WORK WITH YOUNG UNSKILLED LABOURERS

B. C. J. Lievegoed, Director of the Nederlands Paedagogisch Instituut voor het Bedrijfsleven

IN Holland we are much exercised about the problems of the young unskilled labourers. Compulsory education ends here at fourteen, after which boys can go straight to work in industry and elsewhere. Since 1954 girls may not go out to work until they are fifteen, though exceptions are made if at fourteen they have reached a given educational standard.

The fourteen and fifteen-year-old wage-earners can be divided into two groups; those who have completed six classes of primary school by twelve and have had two years of training in a vocational school, after which they start their working lives with some basic knowledge of the work they will be doing. This knowledge is carried farther under various apprenticeship schemes. The other group has not completed their primary course satisfactorily when they leave at fourteen. They have been at school for nine years but have often been 'left down'. They have had no professional training and they necessarily become unskilled or, at best, semi-skilled workers.

The extent of the problem: In Holland there are 72,000 boys of fourteen and fifteen and girls of fifteen working on the land, in industry or commerce, with no further education. One-third of these are working in the most important industries in Holland and constitute four-and-a-half per cent. of the total of 503,000 industrial workers. It is this third who offer the most conspicuous problems (which does not mean that we are not deeply concerned about the others too). It was their behaviour outside the factory that led to investigations of the problems of these youngsters.

The Personality Structure of Young Unskilled Factory Workers

As toddlers, these children often lived in highly inarticulate families, where conversation was concerned only with the most material things, and where consistency of treatment, or of up-bringing hardly existed. A positive attitude to the world was a rarity in the homes in which these children grew up. To give an example: the few possessions which the child most longed for were not offered to him as loving gifts: 'Look what a nice doll,

isn't she pretty?' 'Look what a bouncy ball'—but only with some such menacing words as 'Keep your hands off it' or 'Wait till I catch you breaking it.'

In their early childhood these children lacked the prime essentials, security in their lives, the feeling of being wrapped in the love of their parents, close emotional ties. Thinking remained concrete and undifferentiated, because they never learnt to express their own feelings.

When he reached the primary school such a child did not understand the language of the teacher. A stream of unknown words passed over his head, which expressed ideas which were also quite foreign to him. There was no outgoing welcome for this child. After he had made some fruitless attempts to keep up with classroom life, teachers and other children called him dull. He was left down, and again and again found himself in a group of children who were increasingly his juniors in age, until by the time he is fourteen he is in a class of ten to eleven-year-olds (fifth class). He is then released from this indignity, goes to the factory in overalls, brings money home and suddenly changes from an ignorant school-child to a labourer with a certain status.

He had passed through the fruitful period of differentiation in thinking and of emotional self-discovery without making any use of it. He had not learned to conquer difficulties nor to trust his own ability. Now he has been in the factory for a few months; the simple movements demanded by his work at the bench have been easily learned. He has his place among adult men and women, who make casual and ambiguous allusions which 'initiate' the child into the morality of work: not to work harder than is absolutely necessary.

He fairly soon brings home an adult's wage and soon sees that he is doing as much work as any adult, including his father. He gains an air of false maturity, not having gone through the phases that make up the normal adolescence of more privileged youth, to whom the awakening to social reality and spiritual values is a slow process which results in the development of social responsibility.

When we began to work with these youngsters, we noticed a number of things:

(i) Great emotional immaturity. Their emotional life remains primitive, infantile, global; they have strong, vital biological urges, and alongside these there is no experience of taking responsibility for life. Personal ties are superficial, their attitude is passive. Freedom, to them, means do as you like, and doing as you like means little but 'having fun'.

(ii) It is often said that this group is likely to have rather low intelligence. This is true as far as intelligence tests have shown, for their verbal expressiveness is very poor. But if we approach them in a discussion group which is dealing with matters that really interest them, we notice that they change suddenly and can talk enthusiastically, from which it becomes clear that they have fairly good powers of observation and a considerable capacity for drawing conclusions.

Much of their apparently low intelligence is due to a lack of training in ways to which we are accustomed, which seem important to us, but not at all important to them.

(iii) The thing that impresses us most is that they cannot use their leisure constructively. They lounge at street corners, hands in pockets, making cat-calls to members of the opposite sex. Time slips through their fingers; their interest is quick but volatile and is directed chiefly to certain kinds of films which they go to see more than once a week. They belong to no sports club, and at best kick a ball about—the girls sometimes go for a 'walk', i.e. two or three go together, feeling there is safety in numbers, and behave very provocatively to boys at street corners.

They come from families where, in their own childhood, sexual matters have been no secret; they have a boy or girl friend until the day they have to marry, which they do according to a code of their own. A boy does not leave a girl in the lurch, and most of their own parents began family life in the same way.

One therefore finds a very strong loyalty to a group code of behaviour. They do not plan their lives as individuals. These youngsters live from week to week with no expectations about the future. They cannot distinguish or choose between different values.

Courses for Furthering Education

Impressed by the mental sufferings of these

youngsters who marry at an early age, and again found a family with the same lack of any personal experience of a richer life that might raise the moral *milieu* of the next generation, we have made efforts to give these young people some form of further education. This task is not easy because everything that looks like school is rejected by them beforehand. The first attempt was made six years ago with girls. The Roman Catholic 'Mater Amabilis' work and the Protestant non-denominational 'Zonnebloem werk' (Sunflower-work) are both designed for unskilled girl factory workers. Programmes have been drawn up for courses during factory hours, the main content of which is vocational training, home-making and some discussion groups. Existing home-making courses are used if available. This system has advantages and disadvantages, for the girls really need courses devised to meet their own needs.

'Mater Amabilis' work is also directed at clerical workers and shop assistants who also need help, but whose problems are less acute. Only recently we felt we were ready to start with boys.

Here the problems are much more difficult. In the first place we cannot use existing trade schools since these are already overcrowded; in the second place we do not know at all how to 'catch' these boys. Various important experiments are going on which should furnish us with experience on which we can build suitable methods, which can be used as soon as it is made illegal for boys to enter full-time employment until they are fifteen. It is clearly much better if the boys can start their further education as soon as they leave school—they are then still accustomed to an educational relationship with adults, and if one addresses them in a new, free way, the contrast to school is large enough to conquer their mistrust. Otherwise, when boys are offered further education after having spent their leisure time on street corners for some years, it is much more difficult to accustom them to regular educational work.

There are two main forms of continued education: one voluntary and taken in evening institutes, and the other during working hours with the co-operation of industry, which then demands assurance that the young people really are being educated during their day-release.

The Roman Catholic 'Life Schools' for boys put the greater stress on voluntary evening classes. One municipal school for working boys provides

for day-release with the co-operation of industry and attendance is voluntary in that both the boy and his parents must sign on for the course.

Then again there is the experiment with 450 young textile workers in Enschede, where a factory school has been handed over for the purpose. Here attendance at the school during a half-day a week is compulsory for all workers of under seventeen.

The curricula in these various experiments differ, but their common ground is that they all try to meet the vast needs of these youngsters. They are *all* agreed that, in the first place, the emotional poverty of these boys and girls must be alleviated. The curriculum is therefore not intellectual and not bookish.

In Enschede three work groups are being planned, each to last for three years in six-weekly periods, each with an intervening free week for excursions. This curriculum is based on the idea that the boys, when they first leave school and enter the factory, will attend the factory school.

The theme for the first year is *Adjustment to Economic Life*, because entering the factory means a great change for them. Not until the second year does the course embark on the problem of family relationships. The theme then becomes *Adjustment to the Social Environment*. Not until he is sixteen is the young worker mature enough to consider the social life outside the immediate groups in which he actually lives. In the third year the theme is therefore *Adjustment to Life in Society*.

First year: In six-weekly periods these areas of experience are discussed in groups. For example, to the theme of the first six-weeks belong the factory as a visible environment, machines, work-rooms, the man, his functions. In the second six-weeks, production; the third, how it was—history of textiles; the fourth, how it changed—the history of the discoveries; the fifth, the product—what we make and where it goes to; the sixth, other ways of earning one's living in our district.

Second year: First six-weeks, the family and ways of supporting it, what does it cost? (Arithmetic). In the second, ways of spending leisure; the third, community life—motherhood (girls), the rules of the game of life; the fourth, First Aid; the fifth, Nature and Culture; and in the sixth, Arts and Sciences.

Third year: First six-weeks, Life and govern-

ment of the community; in the second, group life and law; the third, Life and the government of the nation and humanity; the fourth, Social conditions in former days and now (social security, etc.); the fifth, the functioning and organization of the economic world; and in the sixth, Community life—human relations in working life.

All these subjects, which are discussed in a fairly free way, are recorded by means of written reports, pictures, drawings, etc. There is also a practical course for the boys known as 'household repairs'—metal and woodwork, mending linoleum and wallpaper, mending upholstery and the mending of electric apparatus—all taught so that the boys learn the use of simple tools and can recognize how much they can do for themselves. These lessons arouse specially great enthusiasm and are followed assiduously.

One-third of the time is spent in gymnastics, which are divided into camping techniques and team games.

The 'Life Schools', which mostly get youngsters who have been at the street corners for some time, must first of all enlist the interest of the boys, so they include lessons in judo, free discussion groups and, apart from these, practice in manual dexterity (handiness)—adapted to the boy's own background and needs.

The municipal school for working boys in Rotterdam has worked out a simple programme. In the first place it is aimed to foster a feeling of loyalty and trust between the boy and his school, so that through this the boys may be stimulated to talk and exchange their ideas—a thing they are not accustomed to do owing to their poor home backgrounds. Next the aim is to encourage the boys to learn to get over their apathy and to discern values.

This work with young unskilled labourers is especially important because the school leaving-age is likely shortly to be raised to fifteen, and we must by then have at our disposal educational experiments which show what is best adapted to the needs of boys and girls of fourteen to fifteen; an education which can give them something to think about apart from films and comics, an education that will prepare them for their tasks both as workers and as parents. This work is being directed towards the weakest group amongst our youth from a social point of view, and it is therefore an important attempt to do practical social educational work to serve mental health.

CARING FOR MENTAL HEALTH: EMERGENCY ACTION IN 1954



By permission of Frits Gerritsen.

THE floods which devastated the Dutch islands in February 1954 evoked for their inhabitants tremendous help and support, not only from the rest of Holland, but from most of her European neighbours. Gifts of money and food and clothing and household goods poured in; so too did offers of hospitality, particularly for the children of the floods. Thanks to the good sense of the workers responsible for the relief of flood victims, these offers of hospitality were declined until the children and their families had recovered from the effects of shock and could really benefit from a change of scene.

The floods, of course, put an enormous strain on the Dutch Social Workers, and tested fiercely both their personal stamina and the professional training they had received. Dr. Querido, as Professor of Social Medicine in Amsterdam and also as President of the National Foundation for Mental Health, has been largely concerned with the psychological aspects of the training of social workers. The National Foundation had several times taken an active part in the organization of the various training schemes. Yet, when the testing time came, he and his fellow psychiatrists were themselves astonished at the widely diffused knowledge of the fundamental essentials of mental health shown by all the workers who were dealing with the flood victims. On the evening when the floods were first announced Dr. Querido, using his personal access to ministerial authorities, impressed on them that, however chaotic the situation, mothers must be kept with their own children, families must be kept together, and evacuation must always be to areas and circumstances as similar as possible to the flood victims' own home surroundings. That is to say, country dwellers must never be evacuated to the centres of large cities, however pressing their material needs. He found that this advice was very readily accepted and that the field workers were already going into action with the principles he stressed in the forefront of their plans.

The same thing happened when some months later the question arose of a holiday for the flood victims before they finally settled into their restored homes. Here too the social workers had accepted and understood plans for keeping the

young children with their mothers during these holidays, for sending the older children together in groups to camps, both in Holland and abroad, and for giving the mothers of the older children holidays apart from their children only where they themselves were not unduly anxious, or had recovered from their main anxieties and could welcome such a respite. Dr. Querido says that there was surprisingly little need for any psychiatric intervention and that almost the whole of the rescue and remedial work was admirably carried out by psychologists and social workers in the field. There were various reasons for this—the particularly stable and independent nature of the people of the islands, grounded in a deeply Protestant religious sentiment, with very strong family attachments, considerable material prosperity, and a profound sense that the will of God lies behind all events.

Perhaps this partly accounts for one aspect of flood relief which made it very different from most occasions, whether in war or peace, where such relief has been necessary. There were hardly any orphans of the floods; families were either saved to a man or lost to a man. This was so universally true that one wonders whether an element of family despair overwhelmed those families who perished entirely.

The islanders were entirely unaccustomed to a psychological way of looking at life, and the teams who first visited them to find out what were their most pressing needs must have had to step very warily. Indeed they received a very mixed reception; one official in a small town saying: 'At least some good may come out of this and we may be able to get you to start a child guidance clinic when the trouble is over'; and another, in the same town, saying: 'Of course you must do what you can for us, but I hope you will go away as soon as possible.' In point of fact, one rather embryonic child guidance clinic has been set up.

The greatest change that the floods have brought in the pattern of life has probably been in the ranks of the adolescents. Most of these had never been away from home before and found much stimulation in what they found once they were forced abroad. Many of them saw how much richer were the lives of their contemporaries outside the islands, and expressed strong wishes to find work on the mainland and not return. In such cases too the social workers gave real help. They talked to the families and tried to explain

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how natural this wish was and how ultimately it might benefit both the young people and their families; they also arranged individual interviews with the adolescents themselves, making sure that they understood fully the implications of a break from home both for their own lives and for their parents' feelings.

There is another way in which the disaster may ultimately break down the isolation of the islands. Instead of rebuilding their separate sea-walls, they may pool their resources and build one great dyke, sealing off the islands from the open sea. This would not affect the livelihood of the islanders for they are not fishermen, but farmers. It would however gradually break down their isolation both from each other and from the mainland.

The floods were a great and terrible experience for the whole Dutch people, calling forth their powers of endurance and also the forces of generosity and social solidarity. They also enabled the professionally trained workers both to show how well they had learnt the theoretical lessons in mental health, and to reassure themselves of their validity and of their practicability.

(Notes from an interview given by Professor Querido to *The New Era*.)

THE RESIDENTIAL CARE OF CHILDREN IN DIFFICULTY

D. Q. R. Mulock Houwer, Director of the Educational Establishment 'Zandbergen', Amersfoort, The Netherlands

THE residential education of difficult children is as yet an unsolved paedagogical problem. Broadly speaking the history of the development of residential education is the same in all the democratic countries of the world. On the one hand it found its basis in care for the poor, on the other in legal action taken against juvenile delinquents. It is certainly not true to say that modern viewpoints on the subject are the outcome of this century. It is as well to remember, in these days of case-work, group-work and community-organization, that centuries ago viewpoints and ideas were launched which could even now be called modern.

In the fifteenth century already, Da Feltre recognized that the discipline of punishment in corrective homes only caused true life to become petrified, and damaged the growth of personality in the child. From the sixteenth century dates the short and pointed saying of Montaigne that behind the walls of children's homes one always finds children who grumble and growl. This was not said because the homes themselves were unsuitable as a means of educating, but because there was more to education than punishment and compulsion. In the seventeenth century, Jean Baptiste de la Salle was the one to point out that the human relationship between educator and child must over-ride routine and system, and that what is needed is an education which encourages and activates.

It was the great Johann Heinrich Pestalozzi who declared that every educator should be able to creep under the child's skin. We would say that he needs an understanding of the needs and demands of a child. It was Pestalozzi who pleaded for the 'Wohnstube-Erziehung' (living-room education) and for the woman as educator. We speak of a half-way meeting, of the need for affection, of the necessity of a bond, of the indispensable need for identification.

It was Salzmann, the author of the well-known little Ant Book, who, in competing for the Hamburg Prize of 1779, called the corrective home a lion's den for the body and a plague house for the soul of a child. He lashed out at the impersonal drill, the mass levelling-down and the

killing routine. Against these he offered a system of education which was based on self-expression.

In the nineteenth century we meet Falk, Zeller and Wichern, who wish to abolish the authoritative system, who wish to see the director of the corrective home as an older friend of the child, and the group as a community of friends. Demetz replaces the barrack-like atmosphere with homes on the cottage system. He appeals to good nature and expects an enormous socializing influence from his educational theory based on work. Don Bosco sees yet another aspect, for he strives for a living and working society thriving on love and happiness. At the beginning of the nineteenth century it is Jan Klootsema who, unknown to himself, expresses depth-psychological views in writing about the corrective home: 'punishment closes, supervision encloses, and social discourse discloses the soul of the child'.

We can go on in this vein. The conclusion we arrive at is simple. There really is very little that is new under the sun. The great educators have always been aware of the direction of modern development—they remained, however, voices crying in the wilderness, for the time was not ripe for their ideas and viewpoints to be put into practice. Only in the twentieth century do we see a real chance for the corrective home to achieve its ends, thanks to the fact that, as a result of the social laws in many countries, the misery of the masses is at last being alleviated. Now at last we have been able to put an end to the attitude which inspired the poor-laws and charitable organizations which dealt with uncared-for children; and, as regards delinquent youth, an end can at last be made to the exaction of retribution, incarceration and penal practices inflicted on them.

WHEN we try to classify in a scientific way the many kinds of corrective homes, we get no further than five main divisions. The *Disciplinary system* was dominant for centuries and still reigns supreme in many countries. The starting-point is that one wishes to force a child to fit into the pattern of what is allowed and abandon what is *not*. In such a situation the inmates of the home

often remain undifferentiated, and, looked at from a paedagogical point of view, constitute an unmanageable mass of the psychically disturbed, the feeble, the debilitated, the neglected and a whole variety of other cases. In the disciplinary system there is no personal relationship between educator and child; life is regimented and offers no scope either for the complete growth of the child, or for the latent gifts of the educator. Its most characteristic and at the same time its most deadly feature is its way of levelling-down and punishing those who do not adapt readily enough or try hard enough. The education of the personality has no scope within this framework, nor has education for citizenship. On the whole the emphasis is laid on the education of a labour force. The personal needs and requirements of the children receive no attention.

In the relevant literature, criticism of the disciplinary system condemn it utterly. One bears in mind the publications of Loosli in Switzerland, Roubaud in France, Curt Bundy in Germany, and Albert Deutsch in the United States. They all shew that this system leads to a forced pseudo-adaptation, to secret resentment, and that it promotes a high recidivism. The tragedy of this system is that it erected the disciplinary aspect of child-care into a system, and that it confronts the child not with a human being (the educator), but with a system. The spectacular aspects of the discipline, gymnastics, brass bands and militarism, must be viewed as a form of organized herd-behaviour which camouflages the needs of the individual child.

AN improvement within the framework of the disciplinary is the so-called *Progressive system* which reached its zenith in the Belgian sectional system, with its divisions into such groups as admission group, reward group, honour group, and with its limited freedom within a group. The means of promotion is the ability to gain concessions and liberties; the means of demotion is the loss of liberties and relegation to a lower group, reaching the corrective group—yes, even the police-chamber and the cell. It is a modern variation of the disciplinary system. Psychologically speaking it is the application of the inclination-disinclination principle. Inclination is stimulated by reward, which is of a progressive character and often works with a points system as measuring-rod for reward or punishment, with

ribbons, medals and diplomas. On top of this, more emphasis is laid on 'active' education, such as handicrafts, games, sport, song, drama and holiday camps. With the very difficult child, however, we reach a problem, because he or she is too heavily taxed by all this. True, an appeal is made to his good will, but too little account is taken of his inhibited state and of the reasons that have led to it. It is forgotten that, through too heavy requirements, through a lack of flexibility and through a lack of appreciation of the needs of the psycho-pathic, the neurotic or the psychologically disturbed child, inner growth and recovery may well be hindered.

A healthy corrective to the progressive system is displayed by the advocates of the heterogeneous and homogeneous groups.

The advocates of the heterogeneous group discard the progressive system on the ground that the transferring of a child from one group to another destroys its sense of orientation. In their opinion it is unjust that such a lop-sided and dominant value is attached to outward behaviour. Children must be allowed to stay together as a group and the group must not exceed 12-15 children. This idea correctly opposes the larger groups of 25-30 children in the disciplinary system. However, just as care should be taken not to mix too many differing cases so, too excessive specialization and differentiation should be avoided. Just as people in a free society are heterogeneously grouped in family, office, factory and social club, so the group must also be heterogeneous. Only the composition of the group should be based on careful observation. The mixing of all sorts of borderline-cases should be such that the educator can deal with the resultant group. Too strong a differentiation leads to an artificial society and to too much labelling, which hinders adaptation to normal life. Mentally feeble children show variants, just as do neurotic children, and these variants should be taken into consideration.

On the opposite side we find the supporters of the homogeneous groups, with such group-divisions as: groups for the active, the muscular, the intellectual, the aesthetic, the neurotic, the feeble, the psycho-pathic child, and so on. One can also find group-divisions based on anthropology, biology and criminology. The principle is that cases with similar characteristics lead to a better tackling and handling of the children. Its

critics, however, call the homogeneous group a society of one-legged ones.

ALONGSIDE the disciplinary and the progressive systems we meet the development of the *social-paedagogical system*. Here again emphasis is laid not on the child-educator relationship, but on the child's attitude towards society. The child must know itself to be part of a whole; its Ego should build itself round the We of others. The view here is that the anti-social behaviour of a child is the result of neglect on the part of society and that the opportunity of becoming a member of a healthy society cannot but have curative effects. So stress is laid on self-government and work. However, if we are to look at this system critically, we will see that the difficult child—or at least the differing child—does not come into its own right. It is either found to be too much of a disturbance, or we get another case of pseudo-adaptation. In any case another solution has to be found for the debilitated children or for those whose intelligence is normal but who are psychically disturbed and inhibited, even though in re-educating them 'shared responsibility' can undoubtedly play its part.

As far as the social-paedagogical system is concerned, we find it under-valued in Western Europe, and over-valued in the communist countries; even though in a country like Yugoslavia people are beginning to realize increasingly that an alternative must be found for those children who are not sufficiently catered for within the framework of the social-paedagogical system.

DIAMETRICALLY opposed to the social-paedagogical is the *individual-paedagogical system*. The triumphs which it knows are largely the outcome of depth-psychology, of workers such as Freud, Jung and Adler. The emphasis is not laid on what the child has done, on the pattern of behaviour it shows, but on discovering why he adopted an anti-social pattern of behaviour. The whole cure is directed towards the abolition of those causes, and the avoidance of a 'suppressing' or covering education. If we do not start with the needs and requirements of the child—with the traumata which it experienced in its youngest years—with the unsatisfied needs of affection, with the disturbed or absent identification, then all education becomes a mere window-dressing.

Without ties of affection, without identification, no recovery is possible in the sense of obtaining a health-giving and affectionate relationship. Without the recovery of the individual, a successful social adaptation is unthinkable. A suppressing or 'covering up' education leads to an intensification of aggressions and this can be the case both with the child that shuts himself up and falls into a lonesome isolation, and with the child that rebels and is then labelled neurotic or psycho-pathic.

To educate, then, becomes a synonym of to remove frustrations—not to react in a disciplinary way—to offer possibilities of contact, to point out difficulties, to further the possibilities of expression, and to replace discouragement by encouragement. The main thing is to take the child as our starting point and not some traditional scheme.

A supplementary method is to work with group dynamics, for in a group-society the child does not stand face to face only with the educator, but he also has a place among the human relationships of the group pattern. In it he has social status and a psychic relationship. With all this, group therapy has made its entrance and group dynamics are used as a therapeutic element.

THE *eclectic or paedagogically-differentiating system* starts from the principle that the needs and requirements of the child are not uniform, and that for that reason a one-sided system can never succeed. The disciplinary, the heterogeneous, the homogeneous, the social-paedagogical, the individual-paedagogical, and the progressive systems all offer means of approach. The point is not to choose one of these systems: the point is, that *that* shall be applied which a child needs, taking into account the nature of his difficulties, his type, his state of development and other circumstances. Above all is needed flexibility and variability, for the application of any one particular system soon leads to petrification. Furthermore, society itself does not consist of one system only. The disciplinary system is all right if applied to correctly selected children—the same can be said of the other systems. The education of a child demands attention for three aspects, namely the forming of personality, development into a social being, and the training for manpower. It is not a question of one or the other,

but of all three. In addition, one should not reckon only with the needs and requirements of the child, but also with his limitations.

Another factor, which should not be overlooked, is the historical development and the economic, social and political situation of the country. The more developed the preventive work is in a country, the more specialized the character of the corrective homes will be. Other circumstances, too, play a rôle. Thus, for example, the application of home treatment is very slight in the Latin countries, but in the Scandinavian countries and in Holland it is quite extensive. In the latter countries one can find the re-education of the difficult child in foster-families. Education in a corrective home has its limits, for not every difficult child can cope with being admitted into a group relationship. Again, there are children who, tired of the corrective home, may find their salvation in home treatment based on a welfare education.

According to the eclectic principle, one should start from the children's needs in a given country, and one should put the question: To what extent, by improving the preventive work, can we avoid taking the child away from its family? If removal is unavoidable, then the question arises, which possibilities in the way of differentiated-home education and corrective-home education a country should have at its disposal. Where it is possible to leave a child in his family, corrective-home treatment should be avoided; and where corrective-home treatment is imperative, one should set out from the theory of internal and external classification. (J. Klootsema, Hermann Mannheim and John C. Spencer.) By internal classification we mean that one corrective-home should offer as varied as possible a number of possibilities of re-education and treatment. External classification means that this is done by a number of different institutes which work together and supplement each other. If this principle is not adhered to, we get a wild-growth, a structured or unstructured chaos; we get one-sided forms of corrective-home education—a neglect of treatment for children still living with their families, idiotic differentiation between corrective-homes for the so-called criminal children, for the neglected, and so on. A children's home which does not take an active part in the general fight against children's distress is isolated. Such a home may have experimental value to the educa-

tional world of corrective-homes both in a national and international sphere, but the history of the corrective home teems with isolated homes, whose findings were insufficiently brought to light; their experiences have not been handed down, with the result that other corrective-homes have either remained at a standstill, based on routine, or have had to grope their way by means of a process of trial and error.

Although every country has its own problems in the sphere of children's distress, when it comes to the development of work done in the protection of children, it must pay heed to the experiences and views gained elsewhere if it wants to do anything outstanding. Proofs of this are legion. Belgium suffered for years as the result of the not very successful effects of its sectional (progressive) system. France, too, which followed this system for a considerable time, can tell the same story. Yugoslavia broke away from the principles of Makarenko, which form the basis of the Russian Maxim Gorki colonies. It goes without saying that in these the lack of appreciation for psychological/psychiatric help exceeds all bounds. It would be equally nonsensical if we were suddenly to veer in the other direction and attempt to organize everything *à la* Aichhorn, Slavson, Bettelheim or Redl (exceptionally far developed systems of individual-paedogogy or group-therapy). What seems necessary is a consciousness of all the different ways that are being tried: a confrontation of materials and experiences in the international field, an attempt to define which applications are possible in view of the structure of the country and the difficulties in which the children find themselves, so that the latter may be helped as efficiently as possible. Furthermore we should have more access to

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statistic material, to follow-ups, as is clearly proven by such a publication as *Recidivism at the Hawthorne-Cedar Knolls School*, Research Monograph No. 2, Jewish Board of Guardians, New York, 1952.

It is of no use to have one-sided insights, such as the work with family groups, rumours about the efficacy of some system or other, stories about co-education, children's villages, and so on, if the material is not practically and scientifically controllable. It is only confusing to discuss the advantages of horizontal groups (groups of children of the same age) and vertical groups (groups of children of different ages), if we do not know under which circumstances these take place and with what categories of children, taking into consideration their types and the background of their difficulties. As regards the co-operation of specialists such as sociologists, psychologists,

psychiatrists, play-therapists, and others, this too can lead to confusion, if no details are given as to why and when they play a part in the work of home treatment or corrective-home education. The corrective-home has the task of preparing the child for normal life, of leading him to be a better and happier individual with greater social adaptation, and this is the reason why the corrective-home cannot be viewed apart from parental contact, the demands of school and work in the free society, co-operation with youth organizations, clubs, and so on.

The corrective education of the difficult child has for centuries been the step-child of paedogogy, a sort of Cinderella; yet the possibilities of granting sufficient aid to children in difficulty have considerably increased. The main object is to improve the standard of work by means of international co-operation.

WELCOME TO HOLLAND

Susan Freudenthal, Honorary Secretary and International Council Member to the Dutch Section, N.E.F.

EXPERIMENTS in the new education date in Holland from 1885 when Jan Ligthart, the Dutch Pestalozzi, became Headmaster of a Municipal Primary school in The Hague.

Jan Ligthart was born in 1859 in one of the poorest but most picturesque parts of Amsterdam, the 'Jordaan', where his parents ran a small grocery shop. After a very superficial training, he failed the headmaster's certificate, and later in Amsterdam, a competitive examination for a headmastership. A few years later he got the chance to carry out his great ideas about education in the school at 4 Tullinghstreet, The Hague, which became a place of pilgrimage for foreign educators from many parts of the world.

Ligthart hated the theoretical approach to education of his day, which took into account everything but the child himself. He did not found a movement nor draw up a method. He did not even enunciate his thoughts about education in a formal way. All his ideas—about the child's need to take responsibility for his own education, in freedom; about the value of spirit as well as that of body and mind; about the integration of school subjects and the relationship of school and society—are scattered in a number of books which were printed, widely read and little understood.

Ligthart hated the theory-mongers in education, but eagerly sought contact with living

educators in his own country and abroad. Dutchmen like Félix Ortt, Lodewijk van Mierop and the poet Frederik van Eeden, were close friends of his. He lectured in Stockholm, Copenhagen, Drammen and Bergen, and he was happy when people like Claparède came from Geneva to The Hague. 'Claparède really is a man', he exclaimed when he met him for the first time.

Ligthart was a dynamic person. He always acted out of the fullness of his warm-hearted, charming personality. The recognition that love lies at the basis of all education has been achieved through scientific research in the field of mental health in our days, but it was the core of Ligthart's educational work and of his success as a teacher. On the simple headstone on his grave we read his words: 'The best education is a matter of love, patience and wisdom, and the last two grow where the first one reigns.'

We need not wonder, therefore, that Ligthart was one of the people interested in the foundation of the first really experimental school, the Humanitarian School in Blaricum in the neighbourhood of Amsterdam. It was started in 1903, within a colony of Tolstoians, under the inspiration of Professor van Rees, one of the most remarkable participants in the N.E.F. Conference in Heidelberg, 1925, to the Dutch pioneers of those days an Apostle both of the new education

and the New Era. The school was started with seven pupils in the house of Professor van Rees. By 1928 there were about 200 pupils from 6 to 16. In the terms of the new education of 1956 we might say that those who worked in the Humanitarian School tried intuitively to educate children for freedom from traditional inertia and for creative living. But the freedom of the teachers themselves was actually a highly conditioned freedom as they *had* to be vegetarians, total abstainers, non-smokers, anti-militarists, opponents of legal marriage, and they *had* to wear sandals and wide capes—very impractical for a cycling population in the Dutch climate.

When the first idealists had to leave the Humanitarian School because they could not support their growing families on what they earned, it became more and more difficult to find teachers with professional training who could accept the conditions of being a teacher there. Tensions arose: compromises had to be made. When Kees Boeke started the 'Workshop Children's Community—Bilthoven' in 1926, the great days of the first Dutch experimental school were over.

I will not tell here, in this very limited space, about Kees Boeke's 'Workshop-Adventure' as Wyatt Rawson calls it in his newly-published book.¹ New educationists all over the world are now able to study the life-work of Kees Boeke, the Lighthart of our days.

Another experimental school which was founded at the end of the heyday of the Humanitarian School is the Pallas-Athene-School in Amersfoort. One of the leading ideas of the Pallas-Athene-School was the social education of the children. The teachers tried to achieve this through ways which had much in common with life in the English and German 'Landerziehungsheime'.

The Montessori movement spread in Holland during the First World War. As early as 1911 the first private Montessori Kindergarten had been opened in The Hague to be followed in 1916 by the first one in Amsterdam, and in 1917 by the first Montessori Primary School in The Hague. A strong scientific influence was brought to bear on the new education by the *Association for Lectures in Pædology* (1912-1917) which transformed itself into an association organizing training courses for teachers in Montessori Kindergartens and Primary Schools. In 1924, this work was enlarged and the

association changed its name to the *Foundation for Child-Study*. The inspiring person in this Hague Movement was, and still is, the Dutch pioneer, Mrs. C. Philippi-Siewerts van Reesema. The practical results of her Montessori courses were radical. Kindergartens and Primary Schools, in the initial stage all private ones, were opened here and there, working according to the ideas and method of Dr. Maria Montessori. Municipalities in Amsterdam, The Hague, Haarlem, Rotterdam and Utrecht grew steadily interested, and between the two world wars quite a number of municipal Montessori Kindergartens and Primary Schools were opened. There are four Montessori Secondary Schools in Holland, all independent.

The widespread development of the Montessori Movement in Holland is certainly due to the fact that Dr. Montessori built up a definite method which can be transmitted. The right teaching of the method however depends upon, and involves the right interpretation of theory. 'Freedom', for example, in the beginning was misinterpreted in Montessori schools as it was in many other experimental schools. We need only remember the need which the N.E.F. felt to hold a Conference on 'The True Meaning of Freedom', Locarno, 1927. When the teachers understood that 'freedom' actually means 'inner discipline', occasional anarchy in Montessori classes came to an end and this was the start for the properly happy and quietly working Montessori classes. In spite of the happiness of many children in these new classes, however, it became clear that the Montessori Method, with its strong stress on the development of intellect and skills, did not give the child the same opportunity to develop his creative imagination, the only source of all creative human life, both emotional and intellectual.

Between the two world wars the *Foundation for Child-Study* did a great deal to achieve and make available scientific insight into these aspects of personality development. In a number of Montessori schools these insights were integrated into the Montessori Method, and there a balance between the education of the intellect and the phantasy was achieved.

Alongside the Montessori schools, the Dalton schools formed a large special group. It is hardly possible to say, in a few lines, anything meaningful about work in Dalton schools, as nearly every teacher acts out this method in a different way. The most progressive Dalton teacher is concerned

¹ *The Werkplaats Adventure*. Wyatt Rawson (Vincent Stuart, 12 6).

**New Education Fellowship World Conference on
Constructive Education and Mental Health in Home, School and Community
UTRECHT, HOLLAND, July 26th—August 8th, 1956**

Under the gracious patronage of Her Majesty Queen Juliana of the Netherlands.

CONFERENCE LANGUAGES:

Dutch, English, French, German: Open to Members and Non-Members of the N.E.F.

CONFERENCE PRESIDENTS: Dr. Elisabeth Rotten and Dr. Laurin Zilliacus.

MAIN LECTURERS:

Dr. John Bowlby	.	.	.	.	<i>The Roots of Human Personality</i>
Dr. El Koussy	.	.	.	.	<i>Remaking the School for Mental Health</i>
M. Roger Gal	.	.	.	.	<i>New Education—Its Present Course</i>
Dr. Margaret Mead	.	.	.	.	<i>Changing Education in a Changing Society</i>

COUNSELLORS:

The Conference will work in permanent discussion groups. These will be arranged in five divisions, each headed by a Counsellor who will act as adviser and as spokesman for his own division. We have been fortunate in being able to appoint the following as Counsellors: Dr. Ernest Boesch, Dr. Juliette Favez-Boutonier, Dr. Mulock Houwer, Mr. Ben Morris and Dr. W. D. Wall.

CONFERENCE AREAS:

- I. The Relationship between Problems in School and Problems in Family Life.
- II. The Influence of the Primary School in Helping Children's Individual Development and Social Adjustment.
- III. The Rôle of the Group in the Educative Process.
- IV. Adolescence: How School and Further Education can Attract Young People and Serve their Needs.
- V. The Training, Continuous Education and Guidance of Teachers for Constructive Education.

For application forms and further particulars apply to Mr. J. B. Annand, International Secretary, The New Education Fellowship, 1 Park Crescent, London, W.1, England.

with the meaning of group life for the personal development of the individual child, whereas the most conservative one may make his contribution to new education by splitting up the exercises in arithmetic, language and reading books into assignments for a week or a month, which the child must complete within a special time but in a self chosen order.

Apart from the work done in Montessori and Dalton schools, most inspiring experiments are going on in many other schools: those working with Freinet's Printing Press; in the so-called 'School-Verenigingen', non-denominational progressive schools without a special method; the Rudolf Steiner schools and those which make their main aim 'personality education'.

The Dutch Educational Law of 1920 offers the opportunity to open a variety of schools with hardly any limitation. Since 1920, state (or municipal) and confessional schools are being subsidized in the same way. People can send their children to whatever school they wish. In cities with a population of 100,000, for example, a new primary school can be set up if the parents of not less than 125 children demand it.

The Dutch are much exercised by questions of dogma. The Law of 1920 gave them the opportunity to send their children to schools that offer that form of religious teaching which coincides with the religious tradition in their family life. Most parents judge the value of a school by its religious stamp; very few do so by any educational criteria.

Before 1920, the endeavour to pacify denominational and non-denominational bitterness through the schools caused much trouble. The Law of 1920 ended the struggle, but it involved the danger of a splintered school system. Villages may have two or more schools; educational 'research'—in so far as it exists in Holland—is largely being done for the Roman Catholic, the Protestant and the 'non-confessional' child separately. Moreover the research into primary education is being done separately from that into the secondary or grammar school; that for the secondary or grammar school separately from that for the vocational school, as though their pupils were three distinct species! There is no national body for educational research in Holland, and the Dutch, who cherish tradition in human life—

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especially in religious matters—show no immediate signs of pulling down the fortifications they have built around them in order to build up a supra-confessional body. Yet it is beginning to be realized that we must do that if we are to keep up with other countries in bringing scientific investigation to bear upon the daily practice of schools in the straightest and easiest manner.

The conviction that there is little chance that such a body will be set up may partly explain the present-day apathy of many workers in the educational field—not only in schools but in many other educational bodies.

But it is not the only reason. There had been no attempt to modernize teacher training until a few years ago. Classes are overcrowded. There is very little integration of the subjects in the curriculum. Language teaching in the primary school is mainly spelling teaching; the teacher shortage is alarming. The measures being taken to do away with this shortage give no promise that future teachers are being selected with a view to enhancing mental health through the schools. The percentage of unqualified teachers in secondary and grammar schools is becoming increasingly serious; those who *are* qualified have had no professional training, but only a highly academic one.

Educators all over Holland are bewildered and have lost their way, not only in the traditional schools but in the experimental schools also. That this should be the educational situation half a century after the time when Ligthart worked in The Hague is appalling. It would be unjust to hold a few people responsible for it; it can be explained only by the indifference of the Dutch population towards education, until, as is beginning to happen now, its shortcomings are generally recognized.

Jan Ligthart was read during his lifetime and after, but little understood. When the New Education Fellowship started to spread its ideas on new education in Holland very few people may have noticed that our country had produced one of its greatest predecessors. Before the N.E.F. was founded, a Flemish teacher, Edward Peeters, brought together progressive educators from many countries all over the world. Peeters' *Excursion Pédagogique en Hollande*, published in 1907, will remain one of the worthiest documents about Ligthart's work in The Hague. Peeters' *Bureau Internationale de Documentation Educative* certainly may be considered one of the chief forerunners of the N.E.F. It held its first meeting in The Hague in 1912 in 4 Tullingshstreet, with Jan Ligthart in the Chair.

The First World War saw the end of the B.I.D.E. and the beginning of the N.E.F. Peeters himself felt that the pioneer work of the B.I.D.E. would now be taken over by the N.E.F. In his final report about his Bureau he says:

'Although I left the educational movement years ago I believe and hope that the New Education Fellowship may have a splendid future before it, if it is aware of the whole extent of its task and if it does not confine itself to a special aspect of education.'

The N.E.F. World Conference, to which the Dutch Section of the N.E.F. warmly welcomes you, may give the reply to this blessing.

NEWS AND NOTES

(Continued from page 125).

being held on the Houseboat itself two groups for infants, twelve children's groups, seven further clubs including those for adults organized by the Amsterdam Folkehigshool; outside the Houseboat in Amsterdam, three courses. There are nine courses going on in the country. Many cities and groups had to be put on a waiting list owing to a shortage of fully-experienced group leaders.

This report may show you that we could easily organize an art group for children aged eight years and over accompanying their parents taking part in the 1956 conference. Should you have in mind to bring one or more children with you to Utrecht I would be very grateful if you will tell us as soon as possible, as Dutch vacation camps and municipal authorities urgently claim the experienced group leaders whom the *Werkschuit* can provide.

SUSAN FREUDENTHAL, *Secretary*

NEWS AND NOTES

BOMBAY SECTION

Our work here has taken a new turn. On the 16th September, 1955, Professor K. G. Saiyidain, President of the New Education Fellowship, sent a circular letter to the Principals of Teachers' Training Colleges in India which gave a great impetus to the formation of N.E.F. centres and groups at different places. Since then we have had more than fifty enquiries and we promptly supplied all the information we could to them. It is understood that about five groups have already been formed and many more are in the making. We are thus looking forward to a big increase in membership all over India very soon.

We are continuing to exhibit pictures from child artists in the Prince of Wales' Museum here in Bombay. The work is managed by a special sub-committee.

During the period under report we had two visitors. Mr. Kenneth Orr came here from Naples in October 1955. He visited the New Era School and spent a few happy hours with us. In February, 1956, Professor H. Freudenthal of Utrecht, a member of the Dutch Section of the N.E.F., attended a Conference on Mathematics in Bombay. He met some members of the Executive Committee on the 22nd February at the New Era School. We had a very pleasant conversation with him and he impressed the members very much. Owing to his overcrowded programme he could not give the public lecture he had prepared.

In co-operation with other educational institutions we had two public meetings. The first was held on the 8th September, 1955, to mourn the death of Dr. Amarnath Jha, one of the distinguished Indian educationists. The other meeting was held on the 27th February, 1956, at which Dr. I. James Quillen, Dean of the School of Education, Stanford University, U.S.A., gave a talk on the *Sociological Foundations of Education*. His Chairman was His Excellency Dr. Harekrushna Mahtab, Governor of Bombay.

A Committee for the reorientation and popularization of the Scout Movement in Bombay State, appointed by the Government of Bombay, invited our group to give a report stating our views in this respect, and three members of the executive committee met and discussed the subject with them in December, 1955.

D. D. GADGIL, *Honorary Secretary*

DUTCH SECTION

More and more time is taken up by the preparations for the 1956 Conference. The staff so far has been meeting once a week. Since a fortnight ago two weekly meetings seem to be inevitable.

We are most gratified that Her Majesty Queen Juliana is willing to take the conference under her gracious patronage. Moreover, a Dutch Comité d'Honneur has been formed under the chairmanship of Mr. J. M. L. Th. Cals, LL.D., Minister of Education. Members of the *Comité d'Honneur* are Mr. J. G. Suurhoff, the Minister of Social Affairs and Welfare, the former Ministers of Education, Dr. G. Bolkestein and Dr. F. J. Th. Rutten, the Royal Governor of the Province of Utrecht, the Burgomaster and Aldermen of Utrecht and many representatives of Education, Mental Hygiene and Child Welfare.

Both the Government and the Municipality of Utrecht have made substantial grants to help finance this conference, which is highly expensive owing to its size and novel techniques of working, with small discussion groups under experienced group-leaders. The 'Prince Bernhard Fund' supporting cultural activities offered a grant to help finance an exhibition of Dutch children's artwork. Moreover a number of large Dutch industries have shown their interest in the N.E.F.'s concern about the mental health of young workers by making grants to the conference. We are also already planning educational, cultural and recreational excursions. It will not be possible to show schools working in the very heart of the summer holidays. But we are thinking of day nurseries, residential institutions for children in difficulty, vacation camps for children both in cities and in the country, factories which pay real attention to the mental hygiene of their young workers, etc. Should participants be interested to see some special institution, I shall be much obliged if you will inform me as soon as possible.

As regards cultural excursions we are very happy that on July 16th Holland will celebrate the 350th birthday of Rembrandt. Participants in the conference will have opportunities to see in Amsterdam and Rotterdam the richest Rembrandt exhibitions that Holland has ever organized. The van Gogh Museum and many other items are on the programme. Concerning the third kind of excursion, I am only worried by an 'embarras du choix'.

The greatest activity of the section since the summer holidays has been the participation in organizing the National Congress 'Youth 1955' which took place in Amsterdam, November 10th-12th. The Dutch section of N.E.F. took the initiative of calling together all those groups who are concerned with some kind of art education to children either in schools or in youth clubs. Owing to this initiative children made music in the opening and further plenary sessions; in

spite of the limited time a small exhibition of children's art work had been prepared. These groups have been called together again to prepare more carefully now the exhibition of Dutch children's art for the 1956 N.E.F. conference.

From September 7th to 15th a group of research workers, led by Professor Dr. Walther Schultze, from the Hochschule für Internationale Pädagogische Forschung, visited Holland. The secretariat of the Dutch section arranged visits to 'Workshop Children's Community Bilthoven' and the Utrecht Montessori Lycée Berkenhoven. In Utrecht we showed municipal Primary and Infant schools, in The Hague a Teacher Training College, the Dalton Secondary Grammar School and a very progressive Infant school. On September 14th Professor Dr. Schultze gave a lecture for members and non-members of N.E.F. on 'Tasks and prospects of educational research'. Owing to this lecture the secretary of the Roman Catholic Bureau for Education visited the Hochschule and studied its methods and programme on the spot.

A month later, Mr. Georg Christensen asked whether the section could organize a study tour for a group of students from his Kursus for Smaabørns-pædagog (Training College for teachers in infant schools). The visit took place from October 26th to November 4th. In Amsterdam municipal infant schools and the art centre of the section, the Werkschuit (Houseboat) were visited. In Bilthoven 'Children's Workshop Community', in Utrecht municipal infant schools, in Leiden and Arnhem the famous Day nurseries of Dr. P. Boekhold and Dr. Chr. Baader. On the last day Mr. Mulock Houwer, Director of the Residential Institution 'Zandbergen' in Amersfoort gave his attention to this group from 2 p.m. till midnight. In the afternoon he spoke in a most impressive way about his work of the 'Zandbergen team'; in the evening he showed the homes of the most difficult girls in Hilversum. We found the Director of the Local Board of Health in Utrecht willing to speak about the projected municipal Day Nursery for convalescent infants. Owing to the generosity of the Municipality of Utrecht this lecture was given in the lovely marriage-room in the Town Hall. After the lecture the group was offered tea.

At the request of the section, Mr. Alex Muschinsky and Mrs. Nina Kain Nielsen spoke about their work in Bernadotte School in Copenhagen and about the art work done with the students in the Training College. Owing to their honesty and enthusiasm both speeches were brilliant. Mrs. Nielsen's slides were as lovely as her talk. A recent film on Day Nurseries and Youth Clubs was shown and commented on by Mrs. Inger Kristine Mortensen, the leader of the

group. The Municipality of Utrecht again enabled us to arrange this meeting in a beautiful, newly-built Primary School. It was splendid to have the Danish friends here for a couple of days and we are looking forward to have many of them again for a fortnight in the summer!

As a result of the Weilburg Conference in which the section was represented by the Secretary, we decided to work out the suggestions made in Weilburg in a residential week-end conference. It was to be held on February 25th-26th, but has been postponed to March 24th-25th owing to the very severe weather. Part of the conference will be taken up by the Annual General Meeting, but most of the time will be devoted to discussions in order to prepare a document on N.E.F. principles which take into account the special problems of education to-day in the Netherlands.

In order to save precious time, working-papers for the participants were prepared, namely:

the documents on which we based our discussions in Weilburg; the N.E.F.—principles and aims of Calais in both Dutch and English;

the Cirencester principles and aims of 1947;

the aims of N.E.F. as published in the International Secretary's Interim Report, January 1954 to March 1955;

reports of group discussions in Weilburg which were sent by the International Secretary to all Section Secretaries.

The workgroups for Mathematics, Physics and Modern Languages meet regularly, most of them once a month. The workgroup for Mathematics organized its yearly conference on November 5th-6th. Owing to a Government grant, a speaker from abroad—Germany—could be invited. The Chairman of the Workgroup, Professor Dr. Freudenthal, reported about a four-years' period of work of the workgroup in a lecture delivered at the Tata Institute, Bombay, on the occasion of a South Asian conference on 'Education of Mathematics' organized by a.o. the Tata Institute and Unesco.

It is difficult to deal with the steadily increasing work of the section's Art Centre 'Werkschuit' in a few lines. On my desk is the report of the administrator, Mrs. Br. v.d. Muyzenberg, on the activities from January to December 1955. There are art courses in various techniques each working day; there are courses for both teachers, parents and youth leaders from early in the morning till late in the evening; children's clubs take place on free afternoons, and during the holidays at different times of the day; teacher training colleges organize excursions to the Werkschuit in Amsterdam, including a number of Belgian ones; the experienced group leaders of the Werkschuit

are wanted to lead groups in different parts of the country for inservice training, youth leader training colleges, women's clubs, etc.

We are hopeful to show some of the participants in the Utrecht Conference at least something of

the *Werkshuit's* holiday activities in Amsterdam within the framework of the *Municipal Holidays Activities Committee* and in children's holiday camps as well. This term (Spring 1956) there are
(Continued on page 122).

The Werkplaats Adventure.

Wyatt Rawson. (Stuart. 12/6).

A distinguished educationist said to me a few days ago, with reference to this book, 'Kees Boeke is a genius; he could make any system work.' This statement must not be taken too literally, for obviously Kees Boeke, the founder of the Children's Workshop Community at Bilthoven, could not make an educational system work if it denied the quality of personal relationship that he has always sought. What the statement does, however, is to encourage the reader of this book to ask how far, given a high quality of *relationship*, this particular type of *organization* matters. A great deal of this book is about organization, and because it seems to be very successful it may give a feeling of inferiority to those teachers who are as conscious of their failures as of their successes.

Most accounts of schools are written by enthusiastic observers who represent them as outstandingly successful. They are a little depressing to read, say, at a moment when one is so aware of the uncertainties and difficulties of education that to claim to be 'successful' would seem an outrageous presumption. In many such books, however, one comes across something that enables one to toss them aside—adulation of academic successes or a combination of noble sentiments and a belief in thrashing, or some other thing that stamps them as superficial, irrelevant, constituting no challenge to oneself. I cannot do that with this book; Kees Boeke's principles and motivation are very close to my own in many respects. His school, although it is not a boarding school, passed through very similar early struggles. Its progressiveness did not spring from mere rebelliousness, an easy acceptance of agnostic disbelief or a half-baked psychology, but from the deep centre of Christian experience. To me, therefore, it is important to decide whether the Werkplaats success has a practical relevance to all schools working on similar lines. What can we learn from it? Does it constitute primarily a challenge to our organization and methods or a challenge to deepen ourselves?

Kees and Betty Boeke founded the Werkplaats, through the co-operation of several families, in 1926, and by the time the war came it had become a day-school of over a hundred with a wide reputation. It struggled painfully

through the occupation, but after the war received recognition and support from the Dutch Government. The Queen of Holland sent her own children there. It is now a well-housed and extremely well-equipped school of 800 boys and girls. In view of the fact that from the beginning it took children of all levels of ability it can truly be called a comprehensive school. It adequately meets the needs of all types, including the highly intelligent, and thus it deserves the close attention of educational administrators. Individual time-tables and assignments have been the basis of its system from the beginning and, it is claimed, still predominate to-day, though modifications, involving the introduction of class teaching, have been imposed by the need to take state examinations. A very large variety of both academic subjects and practical activities is provided and it is admitted that a higher staffing ratio than in ordinary state schools is necessary for this.

Many schools, including my own, have tried the Dalton assignment system, but have either abandoned it or very extensively modified it. We have found that it requires a high order of administrative ability—if that is the word—from the staff, a meticulousness and a watchfulness that does not lose sight of the indolent, forgetful or awkward child. This child often defeats the teacher and the system, because he discovers that there is a limit to the time that the teacher can give to the chasing up of uncompleted assignments. Often the more fearless the relationship—and fearlessness is a quality all progressive schools aim for—the greater is the difficulty in getting work out of this type of child. The system often provides excellent opportunities for the intelligent, eager child; it allows him to romp ahead. So this system, which at first seems to be the answer to prayer where a wide range of ability is involved, is all too often defeated by the difficulties the range produces. Have we to conclude that the individual assignment system has an overall success only where there is an extremely demanding *organization* with no loopholes, holding both teachers and scholars in a firm discipline? Is that a good thing? How many teachers are temperamentally fitted to work in this way?

Kees Boeke sees two important re-

quirements in school life: spontaneity and order. Perhaps with the spontaneity one could equate the setting free of energy that comes from the right personal relationship with the teacher. He not only sees the need for order in school life, but believes that the child wants it. Wyatt Rawson's description gives the impression of a school in which the conditions for the maintenance of order have been very carefully studied, and at first sight it would seem that this does not conflict with the need for spontaneity. At the beginning of Chapter Four—*Discipline and Order*—we read:

'Freedom and order are the twin poles of existence, and a balance between them has to be struck if any country is likely to be healthy . . . Kees' love of order and method, as well as of liberty, saw to it that from the beginning the Werkplaats had both poles in mind. Faults were not excused nor misdemeanours disregarded. Nevertheless, force as such was excluded, and the triumph of the school was the way in which order was preserved in spite of the absence of compulsion.'

There is much in this chapter with which one can warmly agree. The lists of things that a pupil is expected to do and things he is required not to do, coincide closely with my own practice and perhaps that of many other schools. It is admitted that psychopaths are encountered and that serious disciplinary crises arise. But where the maintenance of order is concerned it is not so much the serious crises and the real delinquents that worry one. A psychopath must be sent elsewhere. A serious crisis is often of positive value because it creates a condition in which everyone is challenged to think deeply; children thus face their own evil. Punishment and compulsion are out of the question in both instances.

It is the *trivial* indiscipline, the petty offences of every day that pose the problem. Can it honestly be said that compulsion has no place in the handling of these? No matter how well organized self-government may be, with its committees, its *Besprekings* and *Rondes*, minor offences against order and discipline are far too numerous to be referred to their deliberations. A teacher has to cope with them on the spot, before he can proceed with his class. He has not time even to argue and explain to the erring child; teachers who try this soon find themselves doing nothing else. He

has to say or imply: *Do it because I say so.* Is that compulsion, force?

However much we may believe that a child wants order and the security that it brings him, we must face the fact that human nature is ambivalent. Children love to have order created for them and to create it for themselves, but they also love to create disorder and even chaos; and it takes them much time and experience to recognize that chaos does not make them happy. Order cannot be established without adult intervention and some degree of *authority*. A case can be made out, especially in the treatment of problem children from whom one is not expected to produce academic results, for allowing disorder so that children by their own efforts and through their own experience slowly build up order and the consciousness of its value. But the order they build up is within themselves or in their immediate surroundings, not in the common room or the classroom. The educator who believes in this method must allow freedom-to-be-disorderly as a necessary experience for the child, and he must not grumble if a dormitory is most of the time a slum.

The Werkplaats, however, and most of the co-educational schools of our own country, have external demands to fulfil, work must be covered in a reasonable time. For this, order and discipline of some sort are required and I cannot see that a general day-to-day order can be maintained without authority, some compulsion and occasional threats. While I was writing the first few paragraphs of this review a tremendous noise arose from the school common room, penetrating to the dormitories where younger children were expected to go to sleep. I got up, went to the common room, asked for quietness and explained why. Ten minutes later the same noise broke out again. This time I packed the group off to bed, three-quarters of an hour before their usual time, making it clear that this would happen on any future occasion. Compulsion, force, threats! The children were only being spontaneous and they accepted my decision

ruefully but without resentment; they knew they had asked for it. Conditions for satisfactory bed-putting are a frequent topic at Council discussions. These discussions are valuable, but it is completely normal for children to forget all their solemn decisions, and in these minor crises one simply cannot wait again for the cumbrous machinery of self-government to come into action, for in the meantime children lose sleep, cause petty annoyance and destruction, distribute litter and dirt.

There is a definite place for authority and the difference between a good school and a bad one depends upon whether authority is adjusted to objective needs or is used to feed the power-seeking impulses of the adult. Moreover, children have to come to terms with authority sooner or later; they have to recognize the need for it both from without and within themselves. They have to learn how to assess it, they have to know how to cope with it when it is evil and to have the grace to accept it when they recognize it as good. While one must approve all the steps taken at the Werkplaats to secure understanding and co-operation, I cannot see that the 'harassed teacher' can be expected to manage without some compulsion. The paradoxical position I find myself in—in my own school—is that having made children fearless, the consequences of this compel me at certain times to exercise compulsion with all the weight of my authority. This may not seem consistent, but it is creative.

It has just occurred to me that perhaps national differences may explain my hesitation about this description of the Werkplaats. Are Dutch children more docile than English? Would they be more likely to be serious and earnest in implementing the decisions of their councils? It is certainly my impression that Continental education in general involves a more effective introjection of adult ideas into the child mind, whereas English children are more determined to live at their own level and to resist all attempts to make them consciously 'good'.

Wyatt Rawson has given his readers

a very great deal of information about the school, and in a way that is easy to read and hold in one's mind. He has not omitted the difficulties and has given accounts of several serious problems and how they were solved. But still something more is required to make the account really valuable to a wide range of educators, and that is a picture of what it all means to the teacher, of his struggles and compromises, his standards of assessment of his own work. One wants to know how the teacher meets day-to-day situations and crises, not only in their external aspect but also inwardly. What are his inner adjustments to failure and success? Educating children is a task in which the teacher is deeply involved personally, whether he intends it or not. What happens in him and in his relationships is more important than organization and even than principles. It provides—or would provide if only it could be known—the fundamental criterion for discrimination between one school and another. Yet how few books there are in which this intimate aspect of the total situation is even glimpsed.

It would be ungracious, however, to chide Mr. Rawson for not doing what others do not do, especially in view of the fact that he was an observer, not a worker in the school. His description of its organization and activity is really alive and perhaps its most important achievement will be to make its readers want to know more about the school's inner workings and more about its implications for education in general. I imagine that the last thing that Kees Boeke would want us to believe is that the quality of the school depends solely upon him, especially in view of the fact that he recently retired at the age of seventy. But even if, on closer investigation, one were to find that the school is largely a personal creation, this does not limit its significance. It only serves to enlarge the significance of the personal element and to emphasize something that is in danger of being lost sight of in the large-scale organization of national education.

Kenneth C. Barnes

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THE NEW ERA

IN HOME AND SCHOOL

TRADITION AND EDUCATION¹

Hans Freudenthal, Professor of Mathematics at the University of Utrecht

IT is a long way from the Netherlands to Bombay, but the way from the first conception to the final formulation of my subject has been long too, figuratively and literally. I have on my bookshelves at home a little volume, bound in seventeenth-century parchment, which is a peculiar treatise on the first authors of all the arts, inventions and crafts. It mentions the inventor of the art of riding on horseback, the first potter, the first writer, the first thief. Gods and heroes, wise men known from the Bible and mythology, taught mankind knowledge and wisdom. Respectful tradition preserved their names. But the author confesses that he does not know about all the inventions. He had not succeeded in identifying the author of gunpowder, the compass or the clock. Clearly, these were not inventions from the dawn of mankind, but of more recent centuries, when it was too late to invent, besides gunpowder, compass and clock, inventors of these things as well.

Technical progress is not a feature of modern times. But if names and years are to be the backbone of history, then technical achievements earlier than the fifteenth century belong to pre-history. All knowledge about inventors before this time is legendary. Plough and wheel, vegetables and medicinal herbs, spinning and weaving, arithmetic and geometry have been inventions and discoveries, as important as the steam engine and electricity. Is it too bold an enterprise to ask why ancient inventors remained anonymous and why ancient peoples ascribed inventions to divine and mythological sages?

Human mentality has changed in the last centuries and the more mankind develops the less it recognizes itself in the pattern of its ancestry.

For long ages, tradition was the cement of human society. Laws and classes, manners and customs were seen as super-human institutions, and it was often a dangerous venture to change or to infringe ancient traditions.

It was generally held that mankind had come

down from a golden age. Human history was a history of decline and regression. Our parents were our betters in strength, wisdom, and virtue, and our children will be worse than we are. According to this view, the best thing a man can do is to administer as a faithful heir and trustee the patrimonial estate. Mankind deteriorates, and consequently there is no chance of progress and it would be a mark of insolence and a sacrilege to think about improvement. This was ancient philosophy.

Nevertheless, the history of mankind has been a history of progress. Lawgivers, inventors and artists were cautious men, who kept up appearances. They were anxious not to make the impression of being innovators. They claimed only to restore ancestral law, to rediscover lost wisdom, to renew ancient art. Often the inventor himself effaced the traces of his authorship and created the figure of the legendary benefactor who had blessed mankind with a product of his genius.

Tradition was a mighty law. Algebra and geometry, developed in Babylonia earlier than 2000 B.C., were handed down unaltered during ages, without progress, until they reached Greece. There the Babylonian tragedy of science was repeated. Short eruptions of genius were followed by long periods of congealment. Masters were not succeeded by young masters, but by disciples. Masterpieces did not inspire new masterpieces, but commentaries. The torch the older handed to the younger did not bear the flame of creative enthusiasm, but of respectful worship.

When Greek science spread to the Indian and the Arabic world, this spectacle repeated itself once more, and when the spell of ancient culture was cast over medieval Europe, there was no reason to expect a new pattern in human history, this pattern of a non-stop cultural movement which Europe has displayed for centuries.

¹ This paper was prepared for the Bombay Section of the New Education Fellowship, but was not delivered owing to the extreme pressure on Professor Freudenthal's time in India.—Ed.

The renaissance looks like an outbreak of human genius, but it had been prepared during long ages. Professional historians mostly overlook the accelerated technical development in Europe which begins as early as the end of the twelfth century. These last centuries of the middle ages are marked by a profusion of technical inventions, which are rather fundamental than conspicuous, and which are finally overshadowed by the invention of the art of printing.

This art has become one of the factors which prevented the vicious circle from being closed once more. Printed books spread knowledge farther than written information ever could do. Schoolmasters were superseded by books. The disciple freed from scholastic bondage, and the self-taught man, will give the keynote in the scientific orchestra.

In the course of a few centuries the social aspect of scholarship and academic training has fundamentally changed. Mastership is no longer a sacred institution; disciples will no longer be believers who spread the creed of their master. In our laboratories, students have become the collaborators of their professors. In a team, authority cannot be imposed; it must arise from the recognition that the most mature man is to be the *primus inter pares*.

Up to the end of the eighteenth century, European universities still cultivated medieval traditions of authority. Since then it has become the aim of our university educators to bring up, not learned men, but investigators. Our continental university is not an establishment for civilization and general culture; it is an institution of research and of training for research. The subject of our teaching is not a science, but scientific thinking and action, scientific method and attitude. For the young student, science is not a tradition, but a challenge and an adventure. The printing press has popularized all sciences, but universities do more. They claim and prove that science is not learning but doing.

There have been philosophers who have explored this course of events. Ortega y Gasset has diffused their ideas abroad. His books, though written in a superficial strain and with little care, have exercised some influence, not upon the facts, but upon some minds. This school of cultural pessimism renewed the old philosophy of human decay. As they could no longer deny the progress of science, technics and welfare, they

came to state that European history of the last centuries has been a continuous decline of general culture. They look back to a remote golden age of cultural aristocracy in the past, and they reproach our age with its tendency towards specialization and with its democracy of active knowledge.

Ortega y Gasset, in his *Mission of the University*, attempts to make the university once more an institution for civilization and general culture. Science—Ortega says—is not the concern of common people, but a sacerdotal dignity of a few high priests of the intellectual hierarchy. For the lower ranks, science is of no use; general education and craft training is enough for them. In Ortega's university they will be doomed to be listeners, not active thinkers.

This is a dangerous conception. People at the summit of life, who reproach youth with its lack of general education, forget that their own general culture has been the result of a whole life. General culture can never be the sum of a few years of university education. General education is a slow process of integration of the personality which cannot be fitted into a time-table, and which cannot be accomplished by listening to a series of lectures.

It would be a real loss if our universities were transformed into institutions for general education. But that is just the reason why the structure of our university remains rather problematic. There is no doubt that general education is indispensable, but our crowded lecture-rooms and laboratories and our crowded study-programmes will be too poor a soil for so rich a vegetation as general culture.

In our university system general education cannot be an area of its own, nor a compilation of superficial knowledge. General education must keep pace with vocational education, that is to say it should never become a handing down of traditions. It, too, should start from the principle that every new generation will create its own culture. There is no use in imposing a general education on a listening crowd of hearers. The very most we can do is to develop cultural interest and aptitudes.

I believe that this rule holds good universally for every kind of education. In my historical survey I spoke only of science, but as a matter of fact human culture as a whole has known that succession of eruptions and congealments of which

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I spoke, and during the last centuries it has freed itself from traditional constraints. This is an achievement we should be proud of. But it is also a gift in which all human beings are entitled to share.

There are various answers to the old question, Why should children learn geometry? Among them: Because geometry sharpens the intellect; or, Because geometry is the knowledge of the space we live in; or, Because geometry was the first science of mankind. But I shall answer: Because geometry, as a logical system, is a means—and even the most powerful means—to make children feel the strength of the human spirit—that is of their own spirit.

This goal can never be reached by traditional methods of education. What educators are doing is to hand over the accomplishments of grown-up culture to younger people, and this means that they take pains to prevent any adventure. If we wish to bring up producers rather than consumers of culture, we shall teach children to try their hands and their minds. It is in this spirit that in Kees Boeke's 'Workshop' the pupils are called workers and the teachers co-workers.

Since the beginning of this century welfare has greatly increased in my country. One can fairly say that there are no people who starve from hunger or cold. Many diseases are brought under our control, people enjoy good physical health, the death rate is extremely low. Serious crimes are rare, and security is great, at least so long as we live in peace. A disaster such as the flood of three years ago, which cut off nearly two thousand lives, would have cost a few hundred thousands in earlier times.

Cultural welfare has not kept pace with physical welfare. This serious lag is now to be made up. There is a pressing demand for education, and an alarming shortage of educators. These are our problems. I suppose that yours are still heavier. But even ours may evoke a catastrophe, if we do not succeed in solving them.

It is a fact that our young people refuse to become teachers. I believe that they are right. If old and young people disagree, I tend to take the young ones under my protection. In any case in educational questions there is no fresher evidence and no greater authority than that of people who have just left school. I put great faith in their judgment.

I suppose a youth who can choose between the

trades of a horse-cab driver and a taxi-driver will decide for the modern occupation and not for the old one. In our society, where every new technique is put into practice as soon as possible, education is the most old-fashioned concern. I am convinced that children feel this instinctively and that this is why young people prefer other occupations. If we want to get more teachers—and it is an urgent need—there is but one way of doing so, and that is to raise education to the level which other techniques occupy in our modern society.

You should retort that education is not a technique. You are right, but only if you add that modern technics are not a technique either. Not one of our sciences and technics can be learned and exercised as a set of skills. If our culture differs greatly from ancient ones, the most striking feature is not the abundance of technical artifices, but the change of mentality. From the end of the twelfth century onwards a steadily growing host is seized with the eagerness to find out something. Manual work was an inferior occupation for centuries. A philosopher did not soil his hands. But in the work of great geniuses like Leonardo da Vinci, Galileo, Descartes, Pascal, Huygens, Leibniz, Newton, a blend of craft and philosophy has proved the power of a new mentality.

Education is one of the few aspects of our civilization that is not yet possessed by this experimental spirit. It is archaic, and I very well understand the youthful dislike for this archaism.

Aristotle stated that heavy bodies fall quicker than light ones. For two thousand years scholars repeated this statement. Indeed, it would have been unmannerly to contradict Aristotle. But Galileo ventured it. He reflected upon that statement, and he came to the conclusion that it could not be true. *In vacuo* bodies should fall with the same speed. He made experiments, and he observed, and it appeared that he was right and that Aristotle was not. Prejudices are mighty, even in our days. When Röntgen had discovered his X-rays, every man was convinced that one could not decide between the corpuscular and the wave character of the new rays by means of self-made grids as used in the interference experiments of visible light. Consequently, von Laue took the available natural grid of a crystal, and in the sequel all books and professors decreed that von Laue's method was the only possible one and

that there was no use in trying it with self-made grids. But after an elapse of 25 years an unbeliever tried it and succeeded.

If there is one tradition in our culture that may be trusted, it is nonconformism. In university education, nonconformism is accepted as a principle, and on account of this virtue our universities may be taken as models, in spite of many shortcomings. It is not sufficient for professors to be independent investigators unless they allow their students to be just as independent as themselves. It is not important that the teacher maps out his own way. The only thing that counts is that the pupil does so.

I do not pretend that our educational system is conservative. There are good modern text-books in many fields. But sometimes a good text-book will be more dangerous than a bad one, because it may prevent the teacher from finding out his own methods. It may even be granted that there is a pretty strong tendency among teachers to seek their own way, and there are a few who do not use any text-book at all but are working with special self-made material.

It is true that there must be guidance, but guidance should never prevent adventure. In education the word 'experiment' is often misused. If 'experimental school' means that the teachers are experimenters, then such a school may be as old-fashioned as any other. The child himself should be the worker as he is in Kees Boeke's Workshop, and his work should bear an experimental character. It is an old saying that children should learn by trial and error. Indeed, error is an important didactic tool. In the traditional system there is no opportunity for trial. Hence the error is not the result of experiments, but of the wrong application of imposed patterns. These errors will discourage a child.

In many cases it will be a dangerous thing to hand children patterns for the solution of problems before they are fit to invent these patterns by their own activity. This applies even to mechanical tools. If we give a child a ruler, a set square, a pair of compasses, before he has invented how to make straight lines, right-angles, circles without these instruments, we have done harm. We have deprived him of a precious opportunity to start adventuring. It would be better to let him discover through his own search how to make straight lines and right-angles by paper-folding and circles with a pin and a bit

of string. Inventions are better than learned patterns. For self-confidence is better than doubt, self-reliance better than dependency. Especially in the case of geometry is it important not to impose traditional patterns upon children but to give them all the chance to discover geometry.

In the secondary school children used to learn a lot of abstract patterns. It is a hard thing to apply learned patterns in a purposeful way. There is but one method to grant success: the children should invent the pattern they shall use.

Children should invent their problems too. Only if it is their own problem can they really feel the need for a solution, and then they will create the patterns to be used. For the method of trial and error real problems are required. A complicated fraction is not a real problem, for it implies no way of judging whether the attempt to solve it has been successful. A real problem is the task to make something, and the problem will have been solved when the required thing has been created. In the traditional system the sign of an error is a red correction mark, hence a judgment imposed by the teacher. When real problems are to be solved, error is synonymous with failure. A failure is a much more serious thing than an error in the traditional sense, but a failure may be the starting point for new attempts, whereas an error has no other function than that of being corrected.

What is the task of the teacher in new education? There is no education without guidance. However, guidance is a delicate enterprise, which cannot be brought to a good end without a fair amount of profound feeling. On the other hand intellectual qualities are as important. The teacher should know the goal of his guiding. He should have mapped out an invisible road, not the easiest road, for it should grant plenty of opportunity for challenge, invention and adventure. But likewise there must not be any doubt that the goal will be reached.

If we can agree that this is the task of the teacher, and if we can make it clear that it is a hard, but grateful task, we shall find the teachers we need. The reputation of the teacher suffers seriously from the general opinion that teaching means reeling off a traditional programme. We should emphasize that in education almost all problems are still to be solved and that, as long as this is the case, teaching cannot be a boring

profession. Education need not be a cultural archaism—if this idea wins through we shall find the teachers we need.

You will forgive me if, when entering into details, I turned to mathematical instruction. I hope you will have valued it as an example. I believe that in any other field the problems are even greater. The teaching matter of mathematics is more easily analysed than that of language. Foreign languages as a teaching subject are less explored than mathematics. The break with tradition may be easier in mathematics and natural sciences than in the humanities, yet I insist on the general applicability of the principle that education cannot be the handing down of tradition.

If it is true that every human being should find his own place in civilization, and that education should help him to do so, then secondary education must cease to be as uniform as it is almost everywhere. I am convinced that a majority of mankind can reach a level of education that may be compared with that of our universities. But it is also sure that they will not be able to compete in the same fields. Our educational system does not give the same advantages to all kinds of faculties which are valuable in our culture. It should do so. If we are to provide secondary education for all—and I am convinced we should—we shall provide a variety of educational programmes as rich as human nature and human culture.

From the age of the Egyptian pyramids onwards, the visible and invisible monuments of human culture have been built by hosts of slaves that did not participate in any culture whatever. Aristotle, in his politics, said: As long as the bobbins of the spinner do not move of themselves, servitude cannot be dispensed with. For a hundred and fifty years, bobbins have been moving of themselves. In our days culture is within the reach of every man—at least it might be and therefore it should be.

This is a huge problem all over the world, in the most developed societies as well as in countries where man is just stepping from the stone age into modern times. Cultural pessimists overestimate the dangers of this process. They state that democracy levels down culture, but they cannot provide any solution. Absentmindedly they gaze at the crowds as though they were a uniform mass. They ignore the profusion of

patterns. In any case they forget one privileged group in this crowd: youth.

In the past, great empires ringed in themselves by stone walls. Our present culture is not threatened with violence so much as by indifference. We cannot defend it against this danger by force and authority, but only by making all people owners of this culture.

In this grand play, youth acts a prominent part. Youth will not accept the compulsory ownership of traditional culture, and if it did, this would be the death of culture. In the last centuries of European history, it has been the part of youth to refuse and to oppose. Goethe, in many witty verses of his *Faust*, ridicules the yoke of tradition. But he also gives a positive answer, the much quoted verse: 'What you inherited from your fathers, acquire it in order to possess it.'

In the static cultures of the past there was no gap between inheritance and possession. Sons were infants as long as their father lived, and when he died they continued his life and work. To-day every man's inheritance is the whole world, but no share is assigned to anyone. Possession is not a state, but a continuous process. Educating means guiding this process, not filling the hands and the brains with well-intentioned gifts. And not all gifts are well-intentioned.

Children are exposed to many kinds of mental poisoning, which can only be withstood by mental activity. Worthless literature and art produced by profitmongers are a great danger. There is but one means to protect him: to stimulate his mental activity—it does not matter in which field. A child who has found out art and morality by his own strength and activity will be immune to mental diseases.

No beings are born as helpless as human beings are. Therefore philosophers thought that the human mind starts as a *tabula rasa*, with a clean slate. Though this is not so, humans must learn nearly all performances of their body and mind, and this slow process cannot be accelerated without doing harm. I think this is an important thing, and the very reason why man is man and not an animal. The lack of instincts and the need for learning have created that typically human situation: the liberty of choice, of rejecting and accepting. Nature that bestowed on animals immediate gifts, has given man the opportunity and the task of acquiring his inheritance in order to possess it.



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EDUCATION: A PHILOSOPHY AND PURPOSE

A PILGRIM'S PROGRESS IN THEIR REALIZATION

Albert Corlett

MANY young teachers in the Modern Schools are depressed. Some have actually left the profession. The mentality and attitude of the pupils, large classes and the futile class-system approach, particularly to the basic subjects of the curriculum, make the prospect of a lifetime's service under such conditions an unhappy one. Some Modern Schools have introduced, usually in the last year of their courses, admirable and highly spectacular practical projects, which invite interest and co-operation of the pupils. Speech, movement and individual 'jobs' are characteristic of these activities. In view of their success, it is surprising that the rest of the curriculum is not treated similarly. As it is, these projects seem to be mere adjuncts, palliatives, a sort of jam to sweeten a nasty medicine!

I cannot say that young teachers of my time were any more fortunate than those of to-day. We had been pupil-teachers—a form of cheap labour, for we often had responsibility for a class. Many of the unsuited and unfit were weeded out during apprenticeship. There was never any idea that children could be taught other than in the mass. The 'strict disciplinarian', the paragon of the profession in those days, had an eye as powerful as that of the Ancient Mariner. 'Do it or else!' it conveyed. The dull and the recalcitrant expected and received corporal punishment. Such treatment is less prevalent to-day. The public conscience is more sensitive to the sufferings of children and the law more immediate! As pain is no longer considered as a necessary concomitant of the educational process, the really successful teacher to-day must exercise thought and imagination in devising a technique to lessen the resistance from pupils and bring ardour and happiness into the school atmosphere. Many older teachers, conscientious and industrious, will smile derisively at such a statement; yet, inwardly, they would be glad to rid themselves of the harassing alertness which is their daily penance. Rather than seek their own salvation they still persist in the class-system routine, in spite of the fact that children to-day are less amenable to such discipline and treatment and

that autocratic assumptions are contrary to the modern spirit.

Young teachers should know that their frustrations can be overcome, that serenity can be theirs and that an environment can be induced that will 'make the heart sing'. Many years ago a member of staff said to me, 'I have been coming to school now for more than thirty years and it is the first time it has given me pleasure.' He had known the rigours, as I had, of the period of 'Payment by results'.

An account of my own professional development and practice might be useful to other teachers and particularly to those at the outset of their careers. Such a general survey is not given through self-importance, but because meditation and experiment have led me from gloom to light and to the discovery of a philosophy and purpose of education. Neither philosophy nor purpose was actually formulated until after my retirement, but they matured slowly and, in fact, shaped all the last twenty years of my active school-life. We can be so immersed in every-day activities that we do not fully realize the import of our work. The Sabbatical year or term is really a necessity to all engaged in experiment and research, in order to make review and assessment possible.

Life in the ordinary school, some fifty years ago, was not a pleasant experience to a sensitive nature, in love with the gentle Arts. I was never taught how, but only what, to teach. Anybody could teach! The cane was always ready on the pegs of the easel to instil knowledge and enforce discipline. Educationists were feeling their way, and slogans such as 'Make your lesson interesting' and 'Proceed from the known to the unknown' began to creep into the 'Method' lectures of the Training Colleges. I left a London Training College in 1903, no better or different as a teacher at the end of the course than at the beginning.

The primary objective of our future work in the Elementary Schools was to influence character. If such an effect was ever produced, it was more by accident than design, in spite of reminiscences of old scholars whose memories are mostly of

severity and punishment. The method of mass instruction destroyed more than it built.

My first post as a Certificated Assistant Master was in a northern industrial town. I shudder now when I recall the large hall, sometimes containing six large classes. At one end, at his desk, sat the headmaster, towards whom the eyes of the teacher furtively turned when noise of any kind occurred in a class. My class was near the door. The local organizing inspector entered one day, bent himself almost double and rather loudly reproved me because the boys' feet were not at an angle of 45 deg. ! This same organizer, hearing of my resignation after about eighteen months' service, told me that I was a fool to myself, for I was already in Class B, next to the highest category for selection as a headmaster. But the wearisome alertness to suppress noise and movement and the penal setting were too much for one of my temperament.

From here I transferred to a village school for a few months until a promised post was vacant in my home town. Standards VI and VII, the senior classes at that time, about forty boys and girls, were in my charge. Several of the children were 'half-timers', who worked in a cotton-mill, one week from 6 a.m. until 12.30 p.m. and the next from 1.30 p.m. to 5.30 p.m., the remaining half-days of each week being spent in school. During a geography lesson the pupils were arranged in three rows, the middle row standing on the floor, the first row sitting in desks and the back row standing on desk seats. In the middle row was a tall, weedy, pale-faced boy, a half-timer, who was not in the least interested in the lesson, but more intent on disturbing his neighbours to the detriment of the new teacher. Thoroughly exasperated, after giving several warnings, I leaned over, caught him by the back of his jacket collar and pulled him over on to the front desk. With the 'pointer' conveniently present in my hand, I thrashed him until I perspired. Whilst engaged in this humiliating task, my eye caught sight of the headmaster on the other side of a glass partition, making movements with his arm urging me to continue. I found later that the boy had always been a source of annoyance to him. The intense silence of that room, apart from the boy's crying, is still an unpleasant memory. I felt then that I had not only disgraced myself but lowered the dignity of my profession, and yet I knew that comparable

crises occurred in other schools, as they do even now ! They are the inevitable result of the emotional tension that can develop where mass instruction alone prevails. Until it is recognized that self-education, through individual work is the only satisfactory and natural education, with class- or group-lessons as ancillaries, such painful episodes will occur and children will never derive the full value from school education. It must not, however, be individual work as usually conceived within the framework of the class, no matter how various the tasks of the class members.

Enthusiasts for corporal punishment—I do not believe in its complete abolition !—are at liberty to derive all possible satisfaction from the outcome of the above-mentioned incident. I expected, of course, a disagreeable visit from an indignant parent. For reasons unknown but imagined, no parent appeared. Next day, on arrival, the boy came up to me and asked if he could arrange easel and blackboard. There was neither brazenness nor malice. I nearly wept ! From then until the time when I left, he was one of my monitors and even accompanied me on my last day some distance towards my home, where we shook hands and parted. I will not attempt to analyse what brought about this transformation, nor do I know the ultimate effects on him of the punishment. I certainly know the effect on me. Never again would I punish in anger or lose my temper with a pupil—a resolution kept throughout my career.

Considering my antecedents, this was a step forward ! Classes still had to be managed either by threats or palliatives. How to bring into school some of the spontaneity and eagerness that children display out of school was still a complete mystery. Trite though it sounds, I wanted them to be happy and myself too. Despondency about the future began to assail me.

My next post was the one promised me in a new Secondary School opened after the Balfour Act of 1902. The actual academic work—Maths., English and French—was more congenial; but again, subjects alone counted, not pupils. The same formula of drive and punishment was pursued. Ostensibly to improve my competency in spoken French, but secretly in the hopes of getting out of the profession and into journalism later, I accepted a position in a language school at £6 a month in Paris. Advocates of smaller classes would have seen their ideal realized in

that institution. One pupil for one teacher in the more expensive courses and rarely more than twelve in a class. No language but the one to be learned was supposed to be the rule, fundamentally sound, but not for people with limited time and money. It was good business though! There was great keenness in the pupils but little of real educational value in the course—memory exercises being the basis. A small class is not the magical solution for difficulties in present-day school education. The small class is certainly desirable; but, for effective gain, the educational approach must be altered.

Here was my first acquaintance with the individual in education. Pedagogically I was interested. The pupils, chiefly adults, had chosen to come and paid for their lessons of course. Industriousness and a wish to progress were admirable. Was it possible for children at school to display similar qualities? The answer lay in the distant future. After about fifteen months, illness and shortage of money compelled my return home. My plans had gone awry; competency in the spoken language had been attained however. Though I lived on the poverty line most of the time, life was enriched by contacts with distinguished members of the aristocracy, Letters, Art, Theatre, Ballet, Industry and Commerce, and even with the polyglot police of M. Lépine, whose first class I started.

After recovery I was appointed to a mixed school in another northern industrial town. The headmaster introduced me to the Workers' Education Association, where I found more satisfaction than in school. Men and women of all ages and occupations voluntarily met for lecture, discussion and study. Again I was struck by the avidity for learning of the members of the preparatory classes I led. My mind continually reverted to school. Was it possible to evoke something of the same spirit there? Experience so far gave a negative answer.

An opportunity came in 1910 to utilize my knowledge of French. I accepted a post in a large well-equipped mixed school—higher elementary—built in 1906 in the brighter and drier county of Norfolk, a welcome change from an industrial area. In addition to work as a Form Master, I was responsible for French—an optional subject—throughout the school. There was no difference in teaching technique from that of any other elementary school. Repression was exercised,

although there was a more humane spirit than in previous schools, owing to the fact that the children were mostly from satisfactory homes, evident in speech, dress, physique and manner.

Until I arrived I was unaware that foreign languages had a deferred 'sentence of death' hanging over them, with execution dependent on the next Board of Education report. Happily, the prestige of the school was not affected, for, before the German Master and I entered the army in 1914, the languages had been reprieved, but at what a cost! There was too much teacher in the process. Never again would I like to experience such an expenditure of physical and nervous energy. Anyone who has taught a foreign language orally will know the strain, particularly on the throat; but, with a sword of Damocles hanging over one and the responsibility for form work, the task became almost unbearable.

It may be urged that 'what is best administered is best' and that since the academic result had proved satisfactory, the method used had justified itself. In the light of later discovery, pressure and overwork could have been considerably eased to the advantage of teacher, subject and education.

During these years when I was so concerned with the way of working and living in school, the very basis of living itself, religion, was agitating my mind. Maybe war had sharpened the necessity for some clarification.

Though indoctrinated from early life in the tenets of the Established Church, I never could understand them, nor had I the faith to accept incomprehensible propositions. Finally, I cast most of them away and exercised my own free thought on religious matters. This affected so directly my educational philosophy that further explanation is necessary.

The rationalist, both atheist and agnostic, will not think that much was sacrificed since I retained belief in God and prayer—God as the Immanent and prayer as the means of communication. I feel that God is about and within us and that prayer brings automatic, though not necessarily immediate, response when offered in honest, single-minded, unselfish sincerity. The serenity that flows from this harmony of being 'in touch with the infinite' brings happiness; and happiness I consider to be the objective of life on this earth, though it eludes us through our own wilfulness, weakness and stupidity. We must be continually seeking the spiritual harmony implicit

in the Biblical verse, 'Blessed are the pure in heart, for they shall see God.'

The relevance of Jesus as the only son of God, the theological conception of the Trinity and Eternal life, seemed to me mysteries of human devising, certainly with a psychology of their own; but nothing that I have thought, read or heard, brings faith for their acceptance and humbly I confess the fact.

However ignorant, callous or blasphemous these beliefs may seem, they still give me solace after a long life and inspiration for further endeavour. There may be many paths in religion—and in education!—to the new Jerusalem.

Immanence and prayer seem to me quite natural; yet, though I believe that life is a privilege, nevertheless we are arbiters of our own destiny and can live without considering them. The full promise of our being, however, I feel, cannot be attained without prayer, the finest weapon in man's armoury. Before returning to school after demobilization in early 1919, I had not realized that my philosophy for living and for education were identical—harmony, with its corollary, happiness. This curious 'blindness' puzzles me now. I was still intent on the pursuit of harmony, however.

Owing to staff changes I assumed responsibility for the boys' Science, French of the final two years, and Mathematics of the Top Form, a curious assortment and no light burden. As a further means of enhancing the human relationships in the school, I introduced much dramatic work and games; concerts and camps brought great pleasure and co-operation—after school.

One day, during a Mathematics lesson, an event occurred which produced the intuitive 'flash' which lit the road I was to travel when I became Headmaster of a school. Three H.M.I.s walked into the room and stood listening. One of them offered to continue the demonstration. When he had finished I asked if he were content with the response of the class. Somewhat surprised he parried by asking if it satisfied me. 'No', I replied. 'Look at these pupils in the last year of their course, how apathetic they are.' The H.M.I.s thought that adolescence might be the cause, or even the subject of the lesson. Neither explanation did I think sufficient. 'Will you do something for me?' I asked. 'Go to the youngest children in the school and ask them anything you like.' About twenty minutes later they returned

and I asked what they had found. 'Oh, they were all over us,' was the reply. 'There is the problem,' I said, 'children enter the school full of energy and enthusiasm and in their last year leave it like these. Give the boys a football, send them into the playground, and see how much apathy they show there.' It was evident we were faced with a fundamental issue. 'What do you think is the cause?' one of them asked. As no tribute to my intelligence, I must confess that, until that moment I had never crystallized my views on what were the fundamental reasons for my dissatisfaction with school-life since leaving college.

The occasion seemed to warrant the attempt, and further, the remark 'send them into the playground' had given me a vital clue that had been staring me in the face for years! 'There is no freedom for either movement or speech. Everything is done by order and no initiative is left to the pupils. Frustration and inhibition of natural energy and the silly taboos, infraction of which brings punishment, are responsible for this condition,' I answered. The H.M.I.s made no comment and shortly afterwards left the room.

That was the beginning of my emancipation and that of the pupils. 'Freedom' was the keyword. School need not compel the denial of freedom within its bounds. Freedom—to work!

There was only one way to freedom and that was by giving programmes, later graded, and allowing the boys to work at their own speed. Pupils were allowed to move about the room, collaborate in experimental work in science if they wished, and talk as occasion demanded. Boys of good ability were not held back by their weaker comrades: the former were not prevented from helping the latter. All moved at their own pace and special help was quickly given to those in need. Demonstration lessons were given to groups and class; but, all were anxious to proceed with their own work. A new *élan* had been created. Never shall I forget the change in the attitude to work. Nor did its calibre suffer. Discipline solved itself. Work was its own discipline.

Some time later I read Helen Parkhurst's inspiring book, *Education and the Dalton Plan*, and realized that we had been thinking on somewhat similar lines at the same time. She it was who taught me how the practice in one room could be extended to the whole school as the Dalton Plan, though much modification (without

sacrifice of principle) was necessary in the Senior Boys and Modern Schools which I later controlled.

In 1929 I took charge of a newly-built Senior Boys' School. The staff and I had discussed previously the modified Dalton Plan to be introduced in the school. The teachers were unanimous in their desire to try the method, which remained in force until evacuation in June 1940 and was restarted after the War.

No attempt will be made here to describe the Dalton Plan;¹ but teachers intent on its practice must adapt and modify it to suit their pupils and their surroundings, respecting always its two basic principles:

- (1) Freedom with responsibility
- (2) The interaction of groups and individuals

The entry of work done by the pupil on his own 'Record Card', which should be simple in form and distinctive in format, has psychological value. 'Units of work', as inscribed by Helen Parkhurst, we found impracticable and redundant. I devised a special Record Card which allowed simple graph registration and is available for inspection.

No one who introduces the plan and conducts it in the right spirit will ever revert to the old routine. They will live in a new world and will see before their eyes changes in their pupils indicating that the real purpose of education is being realized. Harmony between the vital needs of the pupils and their environment seems to me the true philosophy of school education. Just as spiritual harmony, mentioned previously, promotes serenity and happiness, harmony in the school will be followed by the same effects and can be achieved through the freedom characteristic of the Dalton Plan. Tyranny is foreign to the whole process, kindness and sympathy basic. Elaborate material surroundings are secondary, though certainly helpful to the creation of the right environment, which is created essentially, but not wholly, by the personal influence of the teacher as 'guide, philosopher and friend'. The suitability of the pupil's assignment, the freedom to carry out his work and the confidence placed in his integrity lead to definite spiritual expansion expressed in character, growth and development.

However fine-minded and competent the teacher, it is the pupil himself who affects his own character as he does his own education.

¹ See *The New Era*, Vol. 36, No. 7, July-August, 1955, 'A Headmaster Reviews the Dalton Plan,' by the author. Both these articles are from *Assignment Happiness* in preparation.—Ed.

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Self-development and self-education, with happiness, are the products of the creative harmony between pupil and environment.

Observation of the boys under the influence of the Plan led to a most illuminating conclusion. In the individual work under the Plan, the pupil has to decide at the beginning of each free-study session which subject-room he will enter. Further, he has to weigh his choice against the claims of other subjects in his programme in order to complete his assignment in the time expected. The freedom to leave any subject room at will again implies decision. Each and every day this process occurs and recurs. He develops the habit not only of being industrious but of choosing and deciding for himself, a new experience in a school-boy's life leading to a new type of schoolboy. He is far more capable and widely informed, with knowledge garnered by himself, than he who is cramped and stunted by mass instruction. His self-dependence and poise are evident, his lack of fear in addressing and talking to his teachers and others brings a fluency of speech quite unusual at his age. The school doctor once asked why it was they were the only schoolboys in the town who would talk to him.

As the years passed and these changes were noted I realized that we were engaged in a definite civilizing process. The civilized man exercises choice, judgment, decision and consequently discretion, from his background of knowledge and experience. Here, in school, this incipient power was developing into habit. Surely the purpose of all education should be to encourage and forward this civilizing process.

NOTES ON THE MALADJUSTED CHILD AND HIS TEACHERS

Anthony Weaver, Lecturer in Education; formerly Warden of a Home for emotionally disturbed and delinquent children

Is aggression an appetite which has to be controlled—turned inwards upon oneself or outwards upon a scapegoat? Or is it a response, like wonder or curiosity, which does not exist without precipitating circumstances? Ian Suttie¹ took the view that hate is love frustrated.

Many people nowadays, especially in England it seems to me, are coming to grasp the importance of tender fondling of their baby by *both* parents, and to act accordingly. This goes some way to obviate father's envy of motherhood and his several jealousies attendant upon the Oedipus situation. Tenderness helps the baby to relinquish his first all-embracing relationship; loving does not mean spoiling or possessing, but doing for another what he cannot do for himself.

It is in the manner in which the first frustrations of weaning and toilet training are resolved that education begins, and, according to our disposition, future attitudes are laid down.

Many teachers it would seem are intuitively 'on the side' of the child. But their example has been ignored in some schools whose caring for maladjusted and delinquent children has been officially recognized to-day. *Love is not Enough* is the title of a much quoted book. Yet the essential element in a lasting therapy is the love that will tolerate regression: techniques and devices can be added to this basis of love.

Need for Regression

I well remember one November night when four boys, armed with sticks, smashed every bit of glass in the windows of their bedroom. This was by no means their first outbreak of destructiveness. They were out to punish us (for their parents' rejection) and expected punishment in return. I said we could not afford to go on mending windows just for the fun of it; they would have to do without them, and no doubt General Winter would make himself felt.

Sure enough he did, for in the next weeks it snowed. The boys begged to have the panes put back, and swore they would see to it that nobody else broke them. Eventually this was agreed to,

and areas of the house were made the responsibility of groups of children for the protection not only of windows, but of light bulbs, switches and door-handles too. Some time later a note was found in the schoolroom headed 'The Pump Gang'. The names of the chief members and the objects of the gang were given: to collect razor blades, wire, matches, shoe tongues and bicycle pumps. The last line read, 'Anyone found smashing windows will be thrown out of the gang.'

This story perhaps illustrates the use that can be derived from such a situation. Reparation was made by the boys' taking responsibility for areas of the house. Through the gang they were turned from 'individual aggressives' into 'socialized delinquents', to use Hilda Lewis' phrase.² The staff had had the tolerance to see that anti-social behaviour was sometimes an advance, and to understand, too, that a boy or girl who is picked upon by the bullies may have to become a real member of such a gang in order to be weaned from a false relationship with adults and to be accepted by his contemporaries. Then he can emerge, purged, free to make his own terms with the grown-ups and with the children.

Therapy of Work

The process of individualization can be very much accelerated through the achievement of work. For younger children this will mean school-work imaginatively presented in the form of creative activities and success in the three R's. Education after all should be through art which is a development of play, the mother of invention. Thus wider companionship and new interests become increasingly satisfying.

A real job may be more satisfying than ordinary learning to those adolescents who need to prove themselves before school-leaving age. There are advantages in beginning an apprenticeship scheme early and extending it for a longer time than usual, so that a boy or girl who has been maladjusted may continue his general education within the school or hostel where he lives, and

¹ Ian Suttie, *Origins of Love and Hate*. 1935.

² Hilda Lewis, *Deprived Children*, an account of the Merisham Experiment. 1954.

then his technical training under a day release scheme. This would seem to be a Welfare-State-form of work, the value of which, in quite other circumstances, Makarenko understood so well.

A Function of the Psychiatric Team

The staff may tolerate the crudest forms of maladjustment, but what about the public, some of whom may be spirited members of a Management Committee? A formidable task is to protect the children from the public and the public from the children. Here lies perhaps the greatest strain to which grown-ups who devote themselves to this work are subjected. One Housemaster, who had performed distinguished service in the Navy, told me that the threat of submarine attack to his aircraft carrier in the Atlantic was not so nerve-wracking as life in our Home.

One function of the psychiatric team is undoubtedly to support the staff in times of crisis, and to clarify to them their motives. Do you, teachers, allow (or do you forbid) the children to indulge in aggressiveness and foul language because that is what you are wanting to do yourselves? Do you identify yourselves with the children because you are afraid to take an authority rôle? Do you resent criticism by outsiders because you, who know best, feel guilty at having stolen the children's affections from their parents?

Can the psychiatrist, living periodically in the community, stand up to his own therapeutic demands, and demonstrate that authoritarian transference is not needed by him as an escape? Is it not time for him and the teacher to give up the 'shoot the mother' technique?

The Parent's Guilt

She is not bad any more than is her daughter for whom such tolerance and understanding is shown. Whence comes this moralizing and contemptuous attitude to parents?

The very listing of illegitimacy on the Report for Court form means including this among the crimes. Maureen, a girl of 15, told me 'My mother was sent to prison for having me and because the house was dirty.' No wonder she looks a sight and dare not learn to read, since she thinks she had no right even to have been born. Grandfather's hostility and the social workers' moral

standards have brought about mother's shame over a sexual relationship. She has repressed her feelings. Tenderness has been atrophied, damaging her as much as Maureen.

'Earth hath no hate *but* love to hatred turned,

And hell no fury but a baby scorned.'

What can be done to assuage a mother's guilt? One way of beginning may be for the psychiatrist or psychiatric social worker to speak to the mother on behalf of the school, instead of as an intermediary. For the school, not being ashamed of her child, can point out qualities and capabilities. Treatment may start from the moment the mother feels resentment at the care other people are bestowing on her child and at the progress he or she is making. This feeling is better than none, and the psychiatrist gains a flying start if he is regarded by the parent as a member of that school team.

It would seem essential that the parents are kept aware of the regressions and the fluctuations in their child's progress. Sometimes it may be politic to shield a child from his or her hostile parents, but if it is intended that he should eventually return home the sooner this preliminary façade can be dropped the better. Otherwise both build up idealized pictures of each other, which may be maintained during short holidays, but which will be irrevocably shattered when the real testing out begins on his return home, or in his first failures to keep a job.

With what heartbreaking folly does a Local Education Authority spend £8 to £9 a week on maintaining a child at a Special School only to drop him like a hot brick the moment he reaches the age of 16! Becoming a wage-earner brings a new status which may only mask, but which may alter, a parent's attitude of rejection. The support of a psychiatric social worker at this point can draw the maximum benefit from the new situation. The law should certainly be amended so that 'a comprehensive service of personal help'¹ may be provided for those who were ascertained maladjusted during their school days.

Small autonomous units

The best of the people running schools for the maladjusted are certainly aware of these problems, and have learned to accept the imperfections

¹ Underwood Report of the Committee on Maladjusted Children. 1955.

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in themselves and in their colleagues, not to mention in the staffs of Local Authorities. As well as this they have to wait for years for financial support, or for a conversion of their Governing Body to a point of view which enables them to do a fraction more of what is needed for the children in their care. This strain, added to the need for tolerating the children's regression, is more than many men and women can endure without respite. Some staff depart for less demanding jobs. Too often, in self-defence, authoritarian training methods are resorted to which deal with the symptoms of the child's maladjustment, but leave it to flower again after leaving school. *Le meilleur est l'ennemi du bien*. What is the solution?

There shall be no cheese-paring with our nuclear shield, says the Prime Minister, and by the same token the Government has no difficulty in raising £100 million for mass Technical Education. It is indeed an advance that the Ministry of Education

now recognizes in Schools for the Maladjusted (not to mention Nursery and Infants) aims and methods tried out and elaborated in the Progressive Schools since the turn of the century by such people as Homer Lane—who was closed down by the Home Office—and Susan Isaacs—whose Malting House was not even known to the nearby Institute of Education of the day.

But until the social climate has changed still further the three-quarter million needed for the implementation even of the recommendations of the Underwood Report will not be forthcoming.

The man who collapses in the attempt to run a school small enough to allow full developing personal relationships, and opportunities for creative activities, does so because of the opposition to the size and autonomy of his unit. Until such a way of life is accepted as desirable, psychiatric advice, higher pay and increased staffing (badly needed where work continues day and night and inescapably during most of the ordinary school holidays) will do little more than ameliorate the problem.

I believe that the men and women, who are giving their lives to this work, versatile, tried in their knowledge, need to be fanatics too. In instituting new techniques with the children and forms of shared responsibility among themselves, they are breaking ground comparable to that gained by pioneers since the time of William Godwin. 'The true object of education,' he wrote in the first sentence of his *Enquirer*, 'like that of every other moral process, is the generation of happiness.'

NEWS AND NOTES

FRENCH-SPEAKING BELGIAN SECTION

On January 14th the Société Belge de Pédotechnie celebrated its fiftieth anniversary and the French-Speaking Belgian Section of the N.E.F. its twenty-fifth anniversary at a very fine meeting in the Provincial Council Chamber of the Brabant. The great room was crowded and many people had to stand in order to hear the excellent speeches made on this occasion.

Our President, Mr. Nicolas Smelten, presided over this ceremony, lending it a moral and philosophic tone that was beyond all praise. With his extraordinary energy, our President conducted this meeting with all the competence, erudition and good temper that have earned him the respect and affection of all those that have known him

well. He received a moving ovation as each speaker in the course of his talk paid homage to the fruitful and tireless work which he has carried out during so many years.

Many well-known people wished to mark their sympathy for the two societies which were celebrating their anniversaries. They were too numerous to be named individually. Mr. Christians, our past Secretary, represented the Ministry of Public Instruction; Mr. Vandenborre, the Director General of the Ministry of Public Instruction and a great friend of our movement was there. So, too, were the members of our Executive Committee, many officials of the public education services, university professors, inspectors, heads of schools, and a very large number of teachers.

On opening the meeting, Mr. Smelten paid a moving tribute to the memory of Professor Auguste Ley, who was a member of the first committee both of the Société de Pédotechnie and of the Belgian Committee of the N.E.F. One minute's silence was observed in memory of this great educationist who has just died. A series of brilliant talks on *The Future of the New Education* were followed with great attention; the speakers were: Mr. Smelten, Mr. Louis Dalhem, Mr. H. Biscomppte, Mr. Marcel Schepens and Mr. Sylvain De Coster, Director of Public Instruction in the City of Brussels and Professor at the University of Brussels. All were warmly applauded. The talks will be reproduced in full in our magazine so that readers may draw upon them for their educational and their philosophic value. This fine occasion, so simple yet not lacking in grandeur, was rounded off by a charming reception in the rooms of the Provincial Palace.

All this gave a real opportunity for those who are deeply concerned with everything that bears upon the upbringing and education of children to meet others who think and act as they do, animated by the same ideal of honour, tolerance and fraternity.

JACQUES BERNARD, *Editorial Secretary*

As regards the Utrecht Conference, we hope that the Belgian Section will be honourably represented there but we do not expect to receive definite enrolments until after the Easter holidays. In May we are arranging a study day on the School Theatre, since we have received a good many requests for information on this since the New Year. We are thankful to learn of the slightly improved state of N.E.F. finances in recent documents and we hope soon to send our own contribution to International Headquarters.

We have received with keen pleasure and great interest the February issue of *The New Era* which dealt with the meeting at Weilburg, and would like to congratulate the magazine and its editor.

H. BISCOMPTE, *Secretary*

JOHANNESBURG SECTION

For a long time now our Group has been keen to organize a Conference on Education in South Africa, but a number of difficulties were in the way to prevent us doing so. We have again gone into the question fully, but feel as before that the time is not ripe for anything of this nature. We shall, therefore, pursue our policy of inviting distinguished educationists from overseas to undertake short lecture tours in this country.

We were delighted to hear that James Hemming, who will be *en route* to Rhodesia, will

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break his journey here to spend three days with us. We are keenly looking forward to his visit.

D. LUCKIN, *Vice-Chairman*

VICTORIA SECTION

New Horizons is the name of the N.E.F. Journal here in Australia and so we, in Victoria, gathered some idealists together for our Annual Meeting in November and asked them to talk about the New Horizons in their own particular field. It was an inspiration. The topics covered were: *New Horizons for Children in Institutions*; *New Horizons in Teacher Training*; *New Horizons for a Community anxious to secure the most suitable and worthwhile Education for its Children*; and *New Horizons for the N.E.F.* It is refreshing sometimes to hear people speaking of the goals to which they are working.

We promised to tell you about our creative efforts. We had been inspired by New South Wales to think about running a Creative Summer School, but we are only a little state—yes, with big ideas and not much money—so we decided to begin with just one day to be followed up, if it was successful, with one week-end and, if interest was sustained, with a whole week.

Leaders were found for the following 'arts':

clay modelling, balsa wood carving, painting, movement to music, drama, creative writing. They were a very keen group and before long had the members in their care relaxed and happy. Perhaps, because time was short, they tended to urge members to complete models a bit too much, but the display of 'works of art' at the end of the day was certainly staggering, especially as those attending were urged to use material not familiar to them. There was no doubt about the pleasure and the leaders themselves were keen for more. Some felt, too, that through one kind of medium or another one could gain some understanding of oneself. Many of you reading this will have travelled much further along the line: we are still asking ourselves, can we gain this understanding of ourselves without an expert interpreting our expressions of self, and can leaders be found who are content to let persons express themselves in a way revealing to them if not 'pleasing' to others? Must art please others? Oh dear! we got very involved in our discussion. Nevertheless the decision was quite unanimous that we wanted more, so into this year's plan has gone a creative week-end. Write and give us some hints.

Are you coming to Melbourne for the Olympic Games? We invite you to do so—Victoria N.E.F. members would be glad to act as your hosts. If you are not coming but know of educationists who are, would you let us know? We would be glad to communicate with them with a view to having them speak to us. Do write to us.

NANCY SHERRARD, *Past President*

WESTERN AUSTRALIA SECTION

1955 was a very successful year. Some of the guest speakers who gave Addresses to members were: Mr. F. Bradshaw, B.A., B.Ed., *Impressions from Abroad*; Miss E. Catnach, *The Grammar School in England*; Mr. L. Hobcroft, *Aboriginal Music*; and Mr. Donald McLean, *Some Aspects of Education Abroad*.

A One-Day Conference was held at Claremont Teachers' College during the May vacation for all those interested in the theme *Parents and Teachers*. The Chairman of this conference was Mr. J. Stern, M.A. (Superintendent of Teacher Training), and the guest speakers were Mrs. Maxwell Keyes (H.M. Scotch College), Mrs. D. Wheeler (Reader in Education, University of Western Australia), and Mr. W. Bridge (President of the Parents and Citizens Association of Western Australia). This proved to be a very popular activity.

During November, Dr. R. Bream, Fulbright Scholar and Group Work expert from Lehigh University, U.S.A., organized discussion groups and gave lectures on *Group Dynamics*. In addition to teachers, parents, youth leaders, tutor sisters and church groups availed themselves of Dr. Bream's services. His cheerful and friendly manner made him a popular advocate of Group Dynamics.

Western Australia sends greetings to all other Sections and hopes that 1956 will be an outstanding N.E.F. year for them.

COLIN LEE, *Secretary*

Book Reviews

Emile for To-day : The 'Emile' of Jean Jacques Rousseau. Selected, translated and interpreted by William Boyd. (Heinemann. 10/6) and The New Education Book Club.

There are surprisingly few seminal books written on education, books which have effected a root-and-branch re-thinking of the perennial problem of the education of children and of the philosophical and social principles upon which education is based. Rousseau's *Emile* is such a book. Published in 1762, it created a profound impression as well as violent opposition, and the attacks made upon it by both supporters and opponents of the Church marked the beginnings of the strange persecutions of Rousseau, both real and imagined. That many people in France and England attempted the *Emile* experiment upon their own children is a witness to its contemporary

appeal, but the opposition is really more significant, for Rousseau's conception of a child-centred education ran counter to tradition and practice. The fashion of young *Emiles* died out, but the opposition remained until, posthumously, Rousseau found his true disciples, men like Richter, Basedow, Pestalozzi and, later, Froebel. Through their writings and, above all, through the practice of education on which their writings were based, they slowly affirmed the fundamental truths that Rousseau had enunciated. Like all progressive movements the new education was fostered and established by individual and private effort, and even now it has a long way to go before it receives official recognition. Here it is interesting to note that England, which was slow to accept the new principles, seems to have been the first to give them official recognition in Europe, even in advance of current practice. For the Board of Education Report on the Primary School, pub-

lished in 1931, a surprisingly pioneer effort for a government publication, was *Emile* re-written for the English primary school.

It is always good to go back to sources. And yet, in the brief twenty months of the Training College and the even briefer eight months of the University Department of Education, how many students know any more of Rousseau than they get from a lecture or so, and a few paragraphs in some history of educational ideas? How many follow even this up with a glance at Rousseau's *A New Education for Poland*?

Dr. William Boyd's *Emile for To-day* should prove invaluable. *Emile* is drastically abridged, and therefore in all honesty it must be said that it loses in the process something of the excitement, the eager persuasiveness and fire of the fascinating personality of its author. But it gives a modern and accurate translation of substantial parts of each of the five great chapters,

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omitting the whole of the confession of faith of the Vicaire Savoyard. The selections are slightly condensed through the omission of illustrative material, but they present adequately the development of Rousseau's argument and are linked editorially by brilliantly clear summaries.

The longish *Epilogue* by Dr. Boyd is a notable contribution to the study of Rousseau's ideas on education. Professor F. C. Green's critical study of Rousseau (1955) is the best general work on Rousseau that we have in England, supplanting, at last, that of John Morley (1873). But there has been no authoritative study of Rousseau as educationist, published in England, which is at all comparable with Ravier's *L'Education de l'Homme Nouveau* (1944). From the *Epilogue of Emile for To-day* it would seem that William Boyd could do it. Putting aside the extremities of Rousseau's precepts and illustrations (and what revolutionary has not gone to extremes?) he concentrates on the fundamental principle enunciated by Rousseau that 'children are living, growing beings who at every stage of their upgrowing are persons in their own right, capable of being properly prepared for later maturity only through the active interests of their own age and condition'. He also attempts a valuable reconciliation for our own time of the seemingly contradictory principles of individual education in *Emile* and of civic education in *A New Education for Poland*. The misunderstanding of these two principles, heightened by the strengthening reaction in favour of the old authoritarian discipline, is increasing the tension and the conflict of educational principles to-day.

A careful study of *Emile for To-day* and of its epilogue would be of the greatest value to all students training to become teachers. Rousseau's challenge is perennial, and they would be challenged. At the same time it would help to foster their vocation and enable them to recognize more clearly the profound problem of freedom and authority in education.

A. A. Evans

Experiment in Depth. P. W. Martin. (Routledge and Kegan Paul. 25/-).

Mr. Martin's book can be commended to readers of *The New Era* on a number of grounds. It contains, for example, a particularly lucid account of the main ideas of C. G. Jung—the psychological types, the constructive techniques, the autonomous complexes, and the archetypal images and symbols. Furthermore these themes are illustrated and enriched by material from the author's

experience and reading. The field of reference and quotation is wide—philosophy, religion, anthropology, poetry, with special attention to the work of the historian A. J. Toynbee and the poetry of T. S. Eliot. Or again in the chapter on Psychology, Science and Religion the reader will find an illuminating diagnosis of the predicament of modern civilization; and in Part 4 many valuable suggestions about group techniques.

All this, however, concerns what may be gathered by the way and does not describe the main theme of the book or Mr. Martin's purpose in writing it. Mr. Martin's thesis is that the faiths by which men live are constructions derived from the deep unconscious mind; they embody symbols, images and ideas which have compelling force because they represent dynamic factors lying at the roots of human nature. The beliefs of primitive peoples, the ancient religions are examples of these 'living myths' but the development of modern science in the West has had a caustic or erosive effect upon traditional religious belief. Man tends to become cut off from his roots; doubt and uncertainty underlie the vast preoccupation with superficial values. In this condition man can readily fall a prey to the modern totalitarian ideologies which, as it were, manipulate the forces of his unconscious mind and give him confidence and certainty. The canalization and projection of fear and hatred, the identification with the persona, the Infallible Leader cult—all these are ingredients of this perverted modern version of the living myth. As Mr. Martin sees it 'the greatest of all dangers is where archetypal projection and invasion take place unconsciously; as time and again has happened in this twentieth century when whole peoples, archetypally possessed, have run amok in the world. One of the essential features of the experiment in depth is that, in place of this unconsciousness, this failure of awareness, we may progressively gain knowledge of these forces and so convert them from the menace they at present are to the strength they can become.'

The experiment involves the individual in a process of withdrawal from the ego-centred awareness of everyday life and an exploration of the inner world where contact may be made with 'the deep centre', the source of man's creative energy. The starting point of the experiment was described by William James in *The Varieties of Religious Experience* as a sense of uneasiness, 'a sense that there is something wrong with us as we naturally stand.' The solution lies in discovering that along with the much that is wrong in our deeper selves there is also a better part, 'a germinal higher part';

and a man may become conscious that 'this higher part is conterminous and continuous with a MORE of the same quality, which is operative in the universe outside of him and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck.'

This process of rebirth, of withdrawal and return, has of course been experienced many times in mankind's history by the deeply religious, by seers and mystics of the East and of the West, and we have many descriptions of what they found in their journeys expressed in a great variety of contexts and symbolisms. It is Mr. Martin's belief that the constructive techniques of modern psychology open up the possibility 'that the discovery of this germinal higher part may be made, if not by the many, at least by more than the very few . . . what is needed is that such men and women should know of this potentiality, not as some strange experience coming only to the saints and mystics but (so far as can be judged) as a natural fact in man.'

Nevertheless, the experiment is not to be undertaken lightly; the search for 'a creative middle way between the opposites, a living integration of consciousness and the unconscious', which

Jung calls the individuation process, is beset with difficulties and dangers. There is the danger of being swallowed up by the unconscious, of not finding the way back; there is the danger of ego inflation, of intoxication with oracular powers, of becoming a devotee of some magic cult. There is the danger of losing contact with the creative centre and drifting back to an everyday consciousness in which life now seems banal and lacking in savour. Nor is there any sure way of avoiding these dangers; for by its nature, the experiment involves launching into unknown seas; each man's journey is unique and he must make his own chart as he goes. Nevertheless it can be a help to know something of the nature of these seas and what other voyagers have found there. There could be no better evidence of Mr. Martin's own success as a voyager than the chapters in which he deals with these difficulties and dangers. 'Hold them cheap may who ne'er hung there.'

Certainly this sober and sensitive account of a returned voyager does not minimize the dangers or promise any easy or certain rewards. It is made clear that the experiment cannot be made vicariously and there are no short cuts to the heightened vision and 'the life abundant'. Yet the pilgrim

may find support and comfort from the company of others making the same journey. In this connection Mr. Martin thinks the experience of ten generations of Quakers especially relevant; the techniques worked out by them are designed for the psychologically healthy and may be regarded as complementary to the techniques of analytical psychology. The fellowship of the 'working group' in which contact is made in depth 'provides a firm hold on outer reality, a solid basis of human contact, against the disintegrating pull of the unconscious'.

There is only one direct reference to education in this book; yet in the deepest sense of the word we may say that the whole book is about education. It raises some fundamental questions concerning the aims of our activities as teachers and it throws light on the processes with which we are necessarily involved in the achievement of those aims. It is a courageous book which exemplifies throughout that integrity and responsibility which is the main safeguard for those who may feel called to accept Mr. Martin's invitation.

J. W. Tibble

The Police and the Mental Health of Children. (A study published by the International Federation of Senior Police Officers with the assistance of Unesco). 100 Frs ; 2/- ; \$0.35 post free.

In 1954 an international group of senior police officers, with the blessing of Unesco, met to study what action the police could take to protect children and adolescents against influences leading them into anti-social behaviour. Their report is published in the form of a booklet, running into fifty pages, and the theme throughout is that the police should concentrate on protection and education rather than repression.

The English police were not represented on the working party; but it is comforting to observe that some of the recommendations, such as establishing a Women's Police Branch and allowing police officers to instruct children in road safety, were adopted here long ago. Indeed, the close co-operation between teachers and the police is so much taken for granted that it comes as a surprise when the report criticizes 'a tendency regrettably common in educational circles to run down or deprecate the police'.

One of the most interesting paragraphs in the booklet speaks of the reluctance of social workers to seek the assistance of the police for fear of losing the confidence of the young people they are trying to help. 'This is a very real difficulty and raises the

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question of whether the police, who have a duty to enforce regulations, are the most suitable body to put in charge of welfare work. In England, the trend is against placing additional work of a specialist nature on the police, but to leave them free to step into the breach in an emergency. That was the line followed in 1946 when the Curtis Committee decided that Children's Officers, responsible to the local authority, should be appointed to look after the welfare of homeless children.

The police officers who wrote this report clearly feel the need for further action on behalf of children exposed to moral dangers and they advocate that the police themselves should set up a Juvenile Bureau, with officers specially trained to compile detailed reports including the family background, of children who are in need of help.

It may well be that in some countries the initiative can best be taken by the police authorities, though there may be other countries where, as in England, there is an almost embarrassing number of both voluntary and official organizations only too willing to interview children in trouble. Nobody will disagree, however, with the stress laid on the desirability of bringing about the closest collaboration between all the agencies concerned with the welfare of young people. This booklet will repay study by all those working towards that end.

A. F. Wilcox

The English Home. A Thousand Years of Furnishing and Decoration. Doreen Yarwood. (Batsford. 45/- net).

To cover all material aspects of the English Home, from Saxon times to the First World War, is a gargantuan undertaking. To do it in one volume, written and illustrated by the same hand, is evidence of knowledge and industry which exacts our utmost respect. The critic, obliged for purposes of reviewing to read straight through a volume intended as a work of reference, acquires a very good notion of the gradual accumulation of goods, becoming a perfect cataract in the nineteenth century, and the crystallization of individual requirement, expediency, the consciousness of style, and growing desire for comfort, as the Great Hall split up into more and more rooms and furniture-making developed. But to read the book straight through also brings out some very considerable failings.

Mrs. Yarwood states her aim in the preface, which is to limit the scope of the book to '... the interior of the English Home, ... interior decoration, furniture, furnishings, domestic utensils, plan and lay-out, architectural

design, ceramics, glass-ware and silver-ware.' She begins with Saxon and Norman, and each chapter is devoted to one great period, the information being arranged in the same order throughout, beginning with a sketch of the social scene, passing to descriptions of the home, its rooms, furniture in detail, equipment, sanitation, and finally a note on its entertainments, such as music, which required equipment. She has already produced a book on costume, so that this is not mentioned and no figures appear in any of the illustrations—in some ways a pity.

Of these illustrations, the final one is numbered 731. Of this vast number about 55 are full-page line drawings of interiors with the relevant furniture. The rest are individual drawings of objects, furniture, utensils, etc., and there are over 30 plates of photographs of pottery and metalwork.

The drawings, especially those of simple objects, are usually clear and readable and while the interiors are factually useful, artistically they suffer from too much perspective, too much use of the ruler, and too little atmosphere. The fifteenth-century bedroom, for instance, with its tiled floor and decorated walls, all as straight as ruled lines can make them, looks much more like a corner of some absolutely new off-Morris, Art Nouveau, imitation Early Tudor room of 1900 than the real thing. Another example is the medieval loom, Fig. 73, which looks like a miniature modern table loom and, in fact, as it stands would not work at all.

It is most important that in drawing objects intended for some sort of movement or technique that they should be shewn in full working order. Several of the musical instruments in the illustrations do not play; the 'viol', Fig. 25, has no pegs, which is quite inexcusable, and incidentally it is not a viol but a Rebec; the bow is not even a Rebec bow, but that of the Arab 'Rebab'. The harp illustrated beside it gives a very poor idea of that instrument, and neither are provided with measurements; of the 14 objects illustrated on this page, about half are shewn with measurements, the rest not. It is most improper to shew groups of objects on the same page without some sort of scale of actual measurements when the objects are very unequal in size and are not commonly known.

Of the text, it must be said that were one using the book for reference the index, the illustrations and a glance at an explanation would suffice. One cannot help feeling that Mrs. Yarwood has fallen between two stools. So sumptuous a volume could have been either a grand illustrated catalogue

with more illustrations and the briefest of notes and dates, or a complete encyclopedia with each section written by a specialist: as it is, the book is neither. Even had she stuck to her original theme the text would have been too long.

She runs amok in her historical notes, and discusses education, the founding of Public Schools, the lack of female education, sport in the nineteenth century (with a footnote on 'The Ashes'), the lives of great architects, the Foundation members of the Royal Academy, medical knowledge in various periods, prisons and punishment, Victorian prostitution, etc., and is inclined to be facetious when dealing with the minutiae of the nineteenth and twentieth centuries, such as the aspidistra and the bedroom chamber.

There are several pure errors which should be altered in another edition. 'Punch and Judy shows' did *not* amuse the population of early medieval times; this famous pair arrived much later, although puppets, of course, were known. And in spite of all her information about schools, the child in the home is hardly mentioned; there are no nurseries described or illustrated, no large toys such as dolls' houses or rocking horses, merely a chair and a cradle or two. And while agreeing with her complaints, constantly recurring, about English sanitation through the ages, one feels she might have mentioned Harrington and the water closet he installed for Queen Elizabeth, and she is not quite fair to the late nineteenth century in this respect.

Her wording is not always very good; one should not use the term 'Pastel Shades' when describing the pale colours employed by Adam; 'dainty' is not a good alternative for 'elegant'. And yet this is certainly one of the review books I shall keep on my own shelves, and any school or college library will find it a much thumbed reference book.

John Waterman

LETTER TO THE EDITOR

DEAR MADAM,

I should be grateful for the opportunity to draw your readers' attention to an appeal now being made for contributions to a memorial fund to commemorate the life and work of the late Dame Evelyn Fox. It will be remembered that during her long period of service to the Central Association of Mental Welfare (which later became the National Association for Mental Health), Dame Evelyn participated in almost all activities which had as their aim the provision of educational opportunities adequate to the individual child. Her work commenced with the inauguration of occupation

centres for the feeble-minded, a work which was later taken over by the local authorities when her pioneer action had proved how essential these were. Later she inaugurated a loan service of psychologists to local authorities to help in the assessment of ability and the provision of classes for backward children. These services became the nucleus of child guidance clinics and stimulated the work, now a national one, of providing help not only for the backward but for all those children who, for whatever reason, are unable to make use of their normal intelligence. The psychologists loaned by the scheme which Dame Evelyn inaugurated were briefed not to consider themselves only as workers for handicapped children. The emotional needs of the normal child and the orientation of curriculum and

methods of teaching to the active needs of all children became their chief concern. A loan service to authorities to conduct courses and conferences on child development and educational thought was made wide use of in the war years and afterwards. Dame Evelyn's vision extended back to the root problems in infancy, and during the war years, in co-operation with the Nursery School Association and the National Society for Children's Nurseries, workers were loaned to help provide adequate play material for children from waste material. Nursery work at this time owed a great deal to courses which she provided in child development. Later, workers were loaned to the infant welfare clinics near London, to assist in helping mothers with the normal problems of childhood and health visitors availed themselves

in great numbers of courses which arose out of this work.

While many of your readers will remember with personal gratitude the help they received from the staff of the N.A.M.H., perhaps few will be aware of their debt to the great personality whose insight, foresight and administrative skill made so many pioneer services possible.

The use to which the fund will be put will depend primarily on the amount raised, but it will be devoted to some specific purpose in line with Dame Evelyn's lifelong interest in mental health and child care.

Donations should be sent to the Honorary Treasurer, Evelyn Fox Memorial Fund, Miss J. M. Mackenzie, 19 Lonsdale Terrace, Edinburgh 3.

Yours truly,

RUTH THOMAS

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THE NEW ERA

IN HOME AND SCHOOL

AN ENVIRONMENT FOR LEARNING IN AN INFANT SCHOOL

D. B. Scurfield, Headmistress of Ludwick Infant School, Welwyn Garden City

THE classroom seems very full, with children everywhere; tables, chairs, a Wendy house, a book corner; children painting, children at a woodwork bench, children moving about; there's a great deal going on.

What is the excitement here? A group of children are poring over a book. 'That's Hillary. That's Tensing.' 'What have they got on their heads?' 'How do they get them on—they masks?'

Close by, cooks are engrossed in watching the balance of their scales as two ounces fat is being weighed out. Several onlookers check up to see if the weighing is accurate. 'He's not got enough. It's not gone down.' 'Scrape a little bit off that paper—a bit more', and the fat is emptied into the cooking bowl.

'It's my turn. Give it to me. I'll win yer.' A lively racing game provides a great deal of talk and argument over addition, as two dice are shaken up together. 'Six and three, that's ten.' 'No it's not' (disgustedly), 'it's nine; look, seven, eight, nine.'

In the Wendy house, three dolls are being squashed into a bed and wrapped up firmly. The conversation goes like this—'It's night time. Go to sleep quick.' 'But they haven't had any supper yet.' 'They don't have any supper. Draw the curtains. Lock the door.'

Some of the boys at the writing table have stopped to admire John's effort as he talks aloud about his crayoning. 'The cowboys are taking the box of gold. It's on top of the stage-coach. They're going to the hide-out.' 'Where's the hide-out?' 'Over the hill.'

'I am going to call your names,' says Pat to her group of friends. 'Jennifer. How do you write that?' She passes paper and pencil. 'Please sign here.' The game of school continues and the children learn how to write each other's names.

'How do you write "canoe"?' asks John. 'I'll show you'—and Robert rushes eagerly to fetch

one of the teacher-made booklets called *Red Indian and Cowboy Words*. He points to the word as John settles to finish his sentence. 'Three Red Indians in a canoe.' Several other children are describing their drawings. 'The baddies are shooting the aeroplane.' 'The Big Chief is sitting by his ——' and Brian is finding the word 'tent' in his dictionary.

'No, that's commercial television.' 'The aerial won't stick up. I want the sticky.' 'Pass the scissors.' 'Have you got a telly at home?' 'I am making the chimney now—putting my finger right through. That's a good idea, isn't it?'

Two children are posting letters in the home-made post box, which has a large clear notice written beside it. 'The post box will be opened at 11 o'clock.'

Several boys come into the room. 'Can Billy come to our classroom? We want him to show us how to make Davy Crockett hats.'

Why all this? What are we aiming at? Our aim is to help each child to develop fully and happily as a unique personality and as a social being, so that whatever his talents and handicaps may be he may learn to live in a way that is satisfying to himself and acceptable to others. We hope to provide an environment in which the changing needs of the developing individual are catered for, and to give opportunities for that individual to make the most desirable adjustments he possibly can to the demands of society.

Full and happy growth flourishes best in a satisfying and informal atmosphere, in surroundings where children are made to feel welcome and secure, where they are understood and treated with sympathy. How much depends on the class teacher and the relationship she establishes with her children? Everything! For this reason, Ludwick teachers like to keep their children over the whole period of the two years or so of the infant school stage. I am sure that it is only by living with a young child over a longish period of

time, by close watching of his movements, by trying to follow his ways of reasoning, by listening to his conversation and by finding out his interests that a teacher can begin to understand him and so help him to make the best progress and the fullest use of his opportunities. How often I find myself thinking about a child as through the eyes and with the wisdom of the class teacher, experiencing a little the bond she has established between herself and him!

As I think back over the children who have left the school, I remember the very shy but intelligent Paul who could not bring himself to speak to his teacher when other children were around her. Quickly and unobtrusively he slipped a note into her hand—'Look at my engine.' Back to Paul came the written reply delivered secretly—'I do like your engine. Can you make a tunnel or a signal for it?' Just what was needed to give Paul confidence and added enthusiasm to continue his work, and one example of the teacher's awareness of Paul's diffidence and of her knowledge of how to help him. Betty was well known to us all for her temper tantrums—a most difficult, sulky child. What tact, what daily patience and understanding of Betty's difficulties were needed to establish a bond of friendship with her. After three years with one teacher she became a friendly, lovable creature. There were times when Betty seemed to realize the debt she owed, as when she remarked 'Don't ever leave this school will yer, Miss ——. No one else will ever have all them kids.'

If children are to be themselves, to keep their own unique personalities intact, they must live in an atmosphere where they can be sincere, where they can experience quarrels and learn how to make up, how to give and take, and how to make friends. At present we have our classes organized as mixed age groups, with five-, six- and seven-year-olds together. This provides wonderful opportunities for social learning, for children get so much from each other—picking up techniques and skills, finding out how to lead and be led, how to make allowances for each other and such remarks as 'It's good for a five-year-old, isn't it?' are often heard.

Naturally a great deal of talking is going on throughout the day, only interrupted by short periods of group listening for enjoying music, story or poetry together, or by a time for worship. We want this talking, for surely speech is the

basis of most human learning, and so children must be encouraged to do more than get what they want by pointing, by using single words or a very limited vocabulary. When situations are real, there is a great deal to talk about, and the teacher is constantly answering questions and supplying words, sometimes to individuals, sometimes to groups. There will also be times when she will organize a discussion with the whole or part of the class, perhaps getting the children to suggest and plan another job together.

The day's programme for each class on any one day will vary according to the needs and interests of the children. It is the teacher who has to decide how long to let them pursue their individual or group interests; when it is more valuable to pack up and have a discussion as described above, or enjoy something together. Of course a school for over three hundred children will have some fixed points in the day, and our important period of worship is at the end of the morning because it seems to fit in best at that time. At present we have a break outside for those who want it at 11 a.m. and for everybody at 2-45 in the afternoon. Also there is a time-table for the use of the hall. These fixed points allow for two uninterrupted periods during the day, a two-hour stretch in the morning and an hour and a quarter in the afternoon. Thus children are given time to experience feelings of satisfaction by getting absorbed in their jobs.

I am often asked: 'But don't you have a study period?' In the past, we did divide the day into a more active period and a study period. But children's genuine learning does not fit into compartments of time. Most of the real learning that takes place at this stage is so incidental, so informally arranged. Are children of five, six and seven really ready for planned courses of instruction which a study period so often suggests? I do not think they are. Such a period must mean a certain amount of artificial apparatus, a certain occupying of children for the sake of being occupied; apparatus which quite rightly we have had to use in the past simply to keep them busy, but which we know, if we are sincere, does little if any teaching.

If a teacher's first need is time in which to get to know her children, her second is for plenty of suitable equipment. Our classes of mixed ages have given us an interesting chance to find out in how many different ways a particular piece of

As I look back, I realize that our way of living is something we have grown into, but what is right for us may not be right for others. That we have thought things out at all is entirely because a staff of hard-working teachers have been absolutely sincere in all their work, and have been prepared not only to work together but to think and discuss and generously pool their findings.

HARRAP

Children Learn to Read

By W. MURRAY, *Headmaster, Thirlestaine Court School, Cheltenham*, and L. W. DOWNES, *Lecturer in Education, St. Luke's College, Exeter*.

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(¹Full details of **The Play-Learn Reading Scheme** are available on application.)

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"This book is an account of a scheme for teaching reading in the infant school and the first year of the junior school . . . worthy of the attention of every teacher of infants."—*Teachers World*.

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This scheme provides a complete and clearly defined course for infants and slow juniors in which the phonic method is combined with the sentence method and used with brightly-coloured pictures. Book 1, **1s. 9d.** Books 2 and 3, **2s. 6d.** each. Book 4, **3s.** Book 5, **3s. 6d.** Teachers' Manual, **6s.**

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Many new titles have been added to this popular series of supplementary readers, which now contain something for every child in the Junior School. All the books are illustrated in colour and contain acting and story-telling games, crosswords and word-puzzles. Each book costs **1s. 9d.**

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They Live in New Zealand	Spring 1957
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Saints and Animals
Dragons and Unicorns
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Sindbad the Sailor
The Magic Foxgloves
The Farmyard Mystery
Lions and Tigers
The Runaways
Robin Hood
Eight Tales

LONGMANS

HOW WE SET ABOUT MAKING READING BOTH A SKILL AND A PLEASURE

I

V. W. Brown, Headmaster, Green Lanes School, Hatfield

ENGLISH is the pivot of our Primary School curriculum and we believe that the thoroughness of the teaching and training in this subject is vital to the future educational progress of our children. The importance of the work cannot be over-emphasized.

Pre-Reading Experiences

Our duty in filling this need for a thorough training in English is helped considerably by the fact that almost all the children start school at five imbued with the intention to read, to write and to do sums—activities which are all new to them. We do not disillusion them; the stories read to them by mum and dad are continued and augmented by the teacher, who selects from the children's well-stocked book corner and reads in a way which brings out the best in the story. Often too the book is beautifully illustrated and it is fascinating to observe the children pick up the book from which the story has been read and look at the illustrations, and to listen to their comments as they compare the artist's impressions of the story with their own. This whetting of the appetite to know more about books and stories continues unbroken throughout the junior stage, care always being taken to choose stories because of their literary value. Discussions, spontaneous mime, visual art impressions based on the reading of a story or the telling of news, come quite naturally. The picture inevitably involves some verbal explanation of forms, shapes and colours, which the child wishes to see written, together with his name, somewhere on his proud effort. The teacher satisfies his wishes and the child sees the words, 'The wolf tries to blow down the little pig's house' and 'Peter Watts' set down in those same magic symbols which in their turn unfold to the reader and the listener such wonderful mental pictures. Through these and many similar experiences he gradually appreciates the advantages of being able to read—and to write! The

urge to read comes to different individuals at different times but, with the encouragement and infectious enthusiasm of a good teacher, it surely and inevitably infects the child. One day the teacher produces a series of pictures, coloured, attractive and direct, illustrating one of the favourite stories read or told. What a pleasant surprise! How comment flies as the children recognize their favourite characters and approve or disapprove of their actions, of the colour and suitability of their clothes. Here is INTEREST—the basis of all successful teaching. The captions explain the story—not that the children need them—they are already familiar with the story; but this wall story will later be made into a big book and placed on the book table, and other readers may not understand what the pictures are about. When these captions are written, the children read them, recognizing by shape and form many of the common words and possibly noticing that one of the character's names begins with the same initial letter as their own. They study shape carefully, and compare it with the shape of the initial letter of their names, and out of sheer interest write it. Such teaching of sounds is only incidental and is done when an interesting association or contact can be made. Other wall stories illustrating new and unknown stories presented in a similar form, also help to give the child that confidence in himself that makes him feel, 'Here I am, reading'. Of course he is not reading, but such activities bring him nearer and nearer to the time when he can be introduced to his first reading book. So do such activities as nature walks, making things, constructive and free play work in the same direction, besides giving the child plenty of opportunity of widening and improving his vocabulary and of seeing letters, words and sentences in print, some of which he can recognize. Indeed, there is a never ending supply of examples of how children come into contact with print and slowly but surely realize how much they are missing of life by not

being able to read. There are few better examples of how the resourcefulness and skill of a teacher are used to good purpose, for as a result of these enjoyable and natural experiences the child finds himself *wanting* to read and those who *want* to read *will* read. And those who want to read are ready for a reading scheme.

The Reading Scheme

A wall story has already introduced the characters appearing in the Introductory Reading book, together with some useful words and phrases. Flash cards containing these and other words which occur have been used with the potential readers as a game before-hand so that when the Reading Book appears it appears as an old friend of many contacts, and it is a real reading book he holds! He tells everyone of his achievement.¹

This first book contains forty-three different words, many of which the children have already met in a Wall Story or on Flash Cards and recognize, with the help of the teacher. The children discuss the pictures identifying the characters, picking out and reading their names, and most of them reading the sentences. Let us consider for a moment how this has been achieved.

Preparatory activities have helped, the pictures and names of the characters they already know, the discussions with the teacher have enlightened them; but the greatest contributions, although indivisible from the previous factors, are interest and confidence, which increase as the children press on through their new book. The children in the meantime have still been encouraged to listen, discuss and write news, etc. and now the teacher encourages them to do some picture work and word work on their reading book. Word lists collected by the children as they ask for words to use in their news books etc., are made in a Word Book and they find it easier for reference if words are set down according to their initial letter. This is one of the many different ways whereby the children begin to identify the phonic sounds, but they are only incidental. Various novel activities backed by the teacher's zest and enthusiasm get the children to be able to identify and *use* the words

they meet in their first reading book. This is far removed from memorizing the whole reading book, i.e. learning to read by heart. So the children progress, at varying speeds, the teacher making sure they maintain their interest in the work and their zest for progress. This is most important.

One continuous aspect of their work in reading has been incidental, i.e. the identification and grouping of phonics. Some of this is done in their Word Books, and the identification and naming of sounds now becomes a pleasurable occupation. The children thus begin to analyse words, but their enthusiasm for reading is not dulled. This goes on, encouraged by the teacher who subtly focusses attention on a familiar phonic appearing in their reading book. Gradually the children realize that actual letters combine to make words and that the combinations of these letters often follow a certain pattern. Eventually they realize they can find out newly met words for themselves; a wonderful discovery for a child. Competitive games (making lists of words containing certain combined sounds, e.g. st, sh, tr, ing, etc.) are used and inspire interest and enthusiasm.

As the children work through their first books the teacher, by her interest in the children and their work, ensures that there is a freshness about the reading lesson. The short first readers, easily read, also give the child plenty of self-confidence. Small 'library books' of a different format and containing different characters but essentially the same vocabulary are used by the children after reading the first easy books, and these 'different' books all help to maintain interest. When a child is reading these easy books with confidence he loves to take them home to show his reading paces to mum and dad. So, with encouragement and a maintained interest, the children progress from book to book in the adopted scheme, supplemented by books from other sources, at their own individual rate, interested in what they read and knowing what they are reading about.

Eventually as juniors with some reading experience behind them they meet in groups to read and discuss more ambitious stories, to study the composition of letters, analyse sounds, grouping them accordingly and realizing, through discussion and observation, that they are touching on another interesting facet of English.

¹ The reading scheme we use is *The Happy Venture Scheme*.



Conversational Aids

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A wonderful series of everyday-life cameos for class and group work presented in bright, accurately up-to-date visual material. Users of the *Story Maker's Picture Dictionary* will already know the impact of these pictures. There are 33 illustrations in the book. Sizes vary between $12\frac{1}{4} \times 17\frac{1}{2}$ in. and $15\frac{3}{4} \times 17\frac{1}{2}$ in. Printed on stout paper. Supplied in a strong board portfolio.

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II

M. R. Killon, Ludwick Infant School

A SCHOOL which seeks to promote the full and happy development of each child, to nourish potentialities and to overcome handicaps, must necessarily offer the same opportunity for growth to every member of its staff. Each teacher will have her own particular strength and weakness, her special interests and her pet idiosyncrasies, and for this reason no two classrooms will look alike nor will what goes on in one be done without fail in another. Each teacher will be humble enough to learn from any of her colleagues, yet thoughtful and courageous enough to select and work out ideas according to the needs and abilities of her children. Within the total framework of the communal order and freedom, routine and spontaneity, each of us tries to work out our own pattern of living with our own group.

But *each child*! What an idealistic suggestion for most of the school year, with classes of forty and over! Yet I am convinced that we dare not let it be an impracticable one. As far as learning

to read is concerned, I remember bright little Carol who brought a book to me during her first week in school and announced that she was going to learn to read (and she did); Barbara who had been allowed to evade difficulties all her life and who at the age of $7\frac{1}{2}$ had to be jollied into making an effort by a reminder that 'everybody reads in the big school'; intelligent Trudy who only needed to be shown how to look for similarities and to guess differences from the context; and Charlie who chose to read the same easy pre-primers sometimes six times over because he was so deeply unsure of himself and his world. There was Sam who at $6\frac{1}{2}$ refused my offer of a book to keep in his drawer and a chance to read it with me, saying 'No thanks, I haven't got time'; David, officially 'in care' because his parents were in a mental hospital, who put so much effort into learning to read that he was liable to throw a temper tantrum if he made a mistake; and Jimmie, a highly nervous boy, who always had to have his mate

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- | | |
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| 2 Jill's Best Frock | 6 The Swimming Lesson |
| 3 The Picnic | 7 The Kitten and the Stamps |
| 4 The Robins | 8 The Cat and the Bed |

IN THE AUTUMN, we shall be publishing the following further books:

Books 2A and 3A: parallel with Books 2 and 3, but with subject-matter and illustrations more suited to Infants and the youngest Juniors.

Books 4 and 5: introducing new phonic material, and including longer stories of everyday life and animal tales.

Companion Books 1st Series: 8 little books designed, like the Miniatures, to extend and reinforce the work of Book 1.

EARLY IN 1957 we hope to bring out Books 6 and 7 and the 2nd and 3rd Series of the Companion Books (to go with Books 2 and 2A, and 3 and 3A, respectively).

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doing things with him, even reading together in a duet. Then there was Christopher who came at 7 from another district, expecting to plod obediently through one page of reading every day, but who had no idea that it was a narrative that went on to the end of the story and not just to the bottom of the page; and Yvonne, age 6½, who started at the beginning of our reading scheme on the first day back at school one January, did very little else but reading for several weeks, and by Easter could read practically anything. All these children were learning to read, and each was unique with individual ways of learning: I did not wish them to be otherwise and to have ignored their individuality would have been to lessen their chances of effective learning.

Of course the environment of the classroom is the same for every child but that does not mean that all are affected by it in the same way. The atmosphere is that in which each feels he is valued for what he is, not for what he has or what he can achieve, and in which learning from each other is encouraged as a normal and necessary thing to do. The mixed age groups show up reading as just one of the things that are done in school, and as an accomplishment that is acquired in the total process of growing up. The materials in the environment include published books for providing factual information, for pure enjoyment or for mastering the technique of reading, as well as teacher- and child-made books about special interests, particular happenings or original thoughts. The written word is seen used for many important purposes—'We need sugar and fat for cooking', 'Alan found these toadstools. They are poisonous', 'These children can tie bows—', 'Ralph made this helicopter', 'Clay aprons here': and in many situations productive of enjoyment—as for instance, the frieze with words and pictures of 'Things that go', which was thought of, narrated and illustrated by a group of young six-year-olds but actually written down for the sake of legibility by me; or the Christmas and birthday books in which every member of the class has a page on which to record and illustrate his personal experiences of these joyous occasions. If the uses of reading can be emphasized continually and from the beginning—intellectually to convey a meaning, and emotionally to produce pleasure—the effort to master this important tool will be made the more readily and the technique will be acquired under

the best conditions for success. I am sure that if the 'why' of reading is presumed or largely ignored and the 'how' is unduly magnified, it deteriorates into an animal antic ('barking at print') or at least into a parlour trick for children to perform on demand.

Since reading has been thought of as a tool, it behoves the teacher in an infant school to consider herself a craftsman demonstrating the uses of this tool, and giving opportunities to her children to adventure happily into sharing this experience. Some uses will be shown by such a craftsman-teacher as she reads to her children, looks at pictures with them and openly shows her interest, enjoyment, curiosity and wonder and makes the books and pictures available for browsing over so that experiences can be re-lived and emotions rekindled. Examples of the usefulness of reading recur repeatedly—'Miss Killon, is there a jet railway engine?' 'No, but I read in the newspaper last week about the newest diesels that are going to run on our line.' Coulson wanted me to help him cut out and stick together a complicated cardboard space-ship which I could not do immediately, but suggested a suitable time and asked him to write a note to leave on the table to remind me—and other reminders about materials wanted have often gone home with me. Peter, aged just 7, and 'going to work in a museum because I like historical things' found a deep and long-lasting interest in Quennell and other picture history books. He could not read very much by himself but he would find the picture that he wanted and bring the book to me asking 'What does it say about this knight's armour?' A group of seven-year-olds during their last few weeks in the infant school made a highly individual assortment of books about themselves for me to read when they had left, so that I should not forget them.

Some children will play at reading and share in imagination the experience of using the tool for what seems to be an unconscionable time, but I am sure that they will show a sensitive and trusted teacher the point at which real reading becomes a developmental necessity: when to learn how to use the tool efficiently themselves becomes an urgent business. For I believe that it really is an urgent business, and if it can be tackled at the right moment the skill is speedily acquired. This fact is hidden in large classes where children cannot be themselves and where

teaching, not learning, is the important consideration. I have found that the pressure from the children at this stage presents me with the problem of finding enough time to satisfy the demands of 'Hear me read'. The atmosphere in the classroom of everybody expecting to help everybody else here becomes extremely useful, and there is no keener expositor of the words to be found in Book II than the child who has just finished reading Book II himself. But as well as being helped by their friends, children ought to know how to help themselves and there are many ways of doing this which the teacher can point out as the children are ready for them. Intelligent guessing is to be encouraged since it shows that the reader is following the meaning of the text; referring back to previous pages in case the unknown word is merely a forgotten

one is another good habit, so is the linking-up of an unfamiliar word in one context with the same word seen or heard elsewhere. A colleague relates how an intelligent boy explained the reason for his rapid progress in reading as 'My teacher tells me the word. Then I see it somewhere else. I go on looking. Then I know it.' There is also the idea of phonic analysis which certainly has a place as a method of self-help for some children.

I have come to the end of my allotted space without very much reference to how I actually teach reading. Perhaps this is not surprising since I do not think of myself as doing any such thing, but only as helping a particular child to experience as fully as he can the uses and delights of the complex symbolism of print.

III

N. M. Goldsmith, Headmistress, Churchfields County Primary School, Beckenham

THE day starts with an Activity Period, and most of the early reading material is based upon the interests which arise from the children's play, from the things they make and do. Sometimes a notice is required, 'John's House', 'Shop Open', and these will be written by the teacher for the child at the time they are needed. In the News Period, taken daily, a short sentence will be written under a child's picture, or under a picture quickly drawn by the teacher. 'Bobby has made a bus', 'John has painted a boat', 'This is my house'. In addition, labels are placed on objects in the room, e.g. 'sand-tray', 'paint-pots', etc.; or short instructions such as 'Please put your crayons here!' 'Please do the weather chart'—these words, phrases, sentences all have a meaning for the child and are soon recognized. Every opportunity is seized to show how pleasurable reading is, so that the teacher joins with the children in looking at books, talking about pictures; and of course she frequently reads, and tells, little stories.

Each room has its own book corner fitted up with a variety of attractive books. During the Activity Period the Hall is used as a quiet room for reading. Picture books, the more expensive type of story books, supplementary readers of practically all reading schemes and their library books, and simple reference books are to be found

here. At all times, children can be found using it—the five-year-olds sometimes merely looking at pictures in the books, but quite often sitting side by side with an older friend, listening while the latter reads the story and explains the pictures.

The children weave stories around the pictures they paint or the models they make, and the teacher, having used their phrases to make the first news sheets, often presents them again in the form of a small booklet—highly prized and much sought after.

Quite informally, the children's attention is drawn to the sounds of letters. As the teacher writes the News Sheet she may stress 'J for John. Yesterday we wrote "Jane has a new baby." Jane. John. Both begin with the same letter and have the same sound.' Sentences and words on strips of card are placed on a table. These are taken by the children who enjoy wandering round the room matching the card strip to the label, or caption under a picture. Words connected with weather seem to be quickly recognized, perhaps because there is the added pleasure of fitting the correct strips into the weather chart. Games are played with flash cards too, to help the children to discriminate between words.

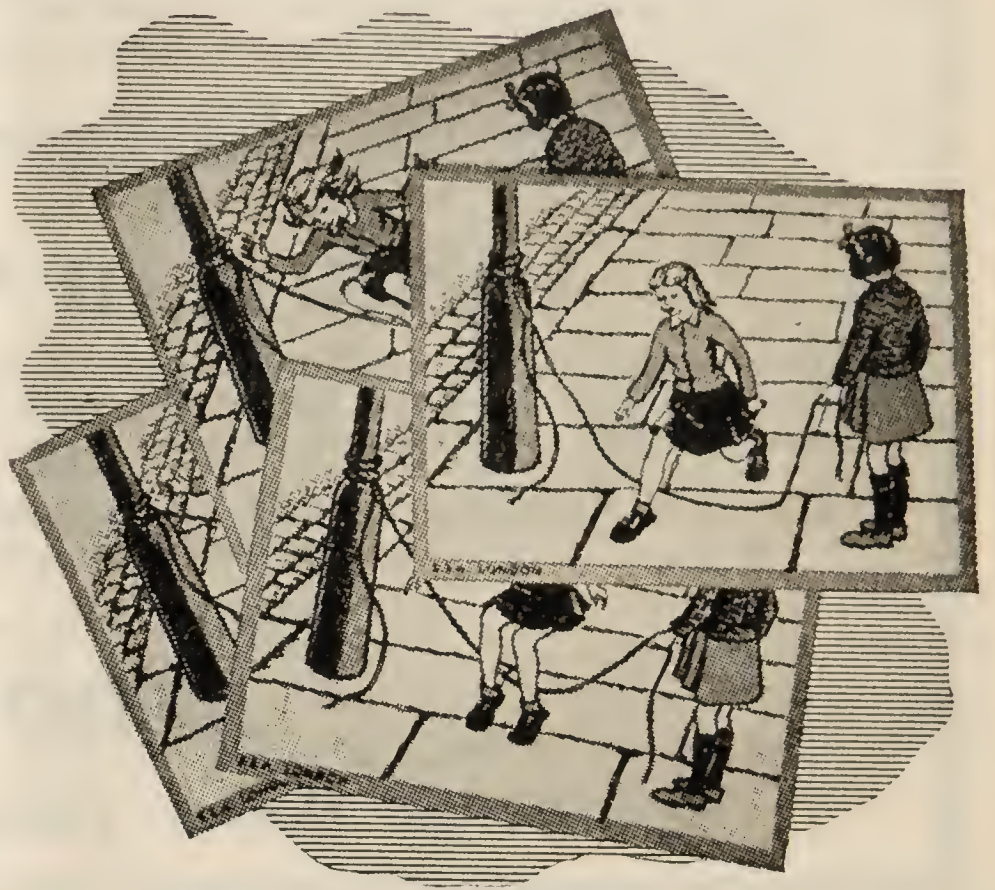
Our main reading books are *The Happy Venture* series, so when the opportunity presents

itself—usually through the making of small models—the children are introduced to the characters they will meet in these books. In practice, we find, that usually one or two children are ready to read long before the others. They are introduced to the first reading book. Their pleasure and joy in this achievement is great, and is infectious. Soon, more and more are eager to follow suit, and are drawn in to the ever-widening circle of those now beginning to read books with teacher. Many of the words which they will now read in a book for the first time have become familiar as they have occurred again and again in the sentences connected with their News Sheet. Those who are not ready are not pressed to join, but are given suitable occupations whilst the reading groups are being taught. The pre-reading stage activities are continued for them. All, however, readers and non-readers alike, share in the pleasure and delight of the story time, news period, and continue to enjoy looking at books together.

We believe that drawing, writing and reading are very closely linked, so the child is encouraged to write under his own picture, at first a single word—‘house’, ‘train’, later a sentence—‘This is my house’, ‘I made a train’. Thus again the written and printed word is associated with meaning in the eyes of the children. It is surprising how soon they are able to dispense with the aid of the teacher, and will find for themselves the word they want to write, from the labels, captions under the pictures, or their books. Encouraged by the teacher to find out for themselves they develop independence, self-reliance and initiative, all of which contribute greatly to success in reading.

Phonic work which was begun informally is now steadily introduced at its appropriate place. As we follow *The Happy Venture* series we plan our phonic work accordingly. It takes its proper place then as an aid to the child, enabling him to tackle new words on his own. The initial approach to reading, however, has been made in a meaningful, purposeful way. The time which has been spent in laying this foundation of interest and meaning has been well spent. The zest for reading is there and the power to read with understanding and enjoyment develops steadily. The bright child forges ahead, and what is of equal importance, the very slow child is a willing learner.

Preparation for Reading



Looking into pictures and discovering their meaning is an important preliminary to reading. This new E.S.A. series is planned by Miss E. R. Boyce and illustrated by Miss Phyllis Ladyman. Suitable for 5 and 6 year-olds and backward readers.

“The Same and Not the Same” Pictures.

Sets of pictures, some of which are the same and some nearly but not quite the same, which call for careful scrutiny and arouse discussion.

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Four stories are contained in a set of pictures. To sort out the stories and arrange them in correct order a child must think intelligently about the situation presented in each series.

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Obviously the feeling of joy a child experiences when he finds himself able to utilise his reading vocabulary in this way cannot fail to instil that confidence which is the first essential to reading ability.

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These popular books provide all-important activity. They are non-expendable; the children work out in their own notebooks, writing and drawing, colouring and cutting according to the simple instructions so that the work books themselves remain unmarked for future use.

3 Books—Each, 1s. 9d.

The Vanguard Scheme comprises: **Basic Readers, Booklets, Parallel Readers, Work Books, Supplementaries, Playlets, and Apparatus.**

We shall be pleased to send details of the whole scheme.

M^cDOUGALL

30 Royal Terrace, Edinburgh

IV

C. H. Zoeflig, Headmaster of Woodmansterne Primary School, Streatham Vale, London

TO-DAY the vast majority of children first come to school with a willingness to become part of the school community and to do those things which they have heard about from both adults and other school children. They like the teachers and their little contemporaries and they want this affection returned. They come to do school things and are ready to enjoy the doing and the learning.

It is imperative that an environment which caters for these eager and willing children should be provided. Within this environment the teacher accepts the child as he is, and allows him to adapt himself to this new situation and to his fellows, giving encouragement and guidance when and where necessary. For some this adaptation is easy and smooth, for others some difficulties must arise within the large classes we have. This social integration is of great importance and as large a degree of adaptation as possible must be achieved before real learning can begin.

The approach from the beginning is through play activities and group interests, and it is during this time that the foundation of reading is laid.

Johnny becomes acquainted with words and phrases as a natural part of the activities in which he takes a share. Objects in the classroom, things he uses, and pictures connected with his future reading are simply and clearly labelled. The teacher refers to them casually and incidentally whenever the occasion occurs and is appropriate.

The children are encouraged to talk and make pictures about the things which have a particular interest for them at the moment. The teacher uses captions of words or phrases and Johnny, group, or class, become involved in discussion. From these pictures, over a period of time a series of home-made, large-size books are produced which are read by the children whenever they can. These have a strong and real interest for them and are a powerful factor in their learning and in their attitude to reading.

Also in the room in permanent form are calendars, job cards, weather-recording cards, in fact anything which deals with the day-to-day life of Johnny and is of topical interest to him.

But more important than anything else in these early stages, and for that matter at any stage, is the close understanding and feeling which the teacher develops with regard to the individual boy or girl, and the response of the child to the teacher's efforts. A word of encouragement, pleasure shown at success, a glance of sympathy, a knowledge of how a particular child's ability matches with the effort he is making, understanding when the efforts of both teacher and child come to nought, and the importance of patient waiting—all these attitudes are necessary if success is to be achieved.

As time goes on, games with words, matching sentences with pictures and pairing, games of snap and lotto, etc., are introduced and played with regularly. Their increasing difficulty as competence develops makes such activities suitable to all stages of progress.

During these activities the children become familiar with many of the words used in the books they will be reading from. These books are planned in the same fashion as the daily news sheets—pictures with phrases or sentences beneath; the book is usually quickly and easily read and success is achieved. This personal success gives rise to further efforts and at the appropriate time another book is met with and mastered. And so it goes on with most of the children. A personal card with a record of books read is used as a bookmark and the children take pleasure in watching it fill up. Children can, and very often do, take home their books, and at parents' meetings we endeavour to ensure through co-operation that right attitudes to their children's efforts are present in the home.

The development of the children's reading ability becomes more and more the concern of the child himself and his teacher, and it remains so through the infant stage to the junior period, and to the use of the junior library, the latter forming a definite part of the reading scheme.

We can in general say that the children learn to read by means of the sentence method (if a name must be given). Because the children appear happy to learn in this way and actually do learn to read, we are reluctant to substitute a less natural method or share it with what might appear to be a more logical and scientific method, whose effects upon children's attitudes to reading are undoubtedly less satisfactory. Books dealing with phonetic method are therefore not used.

Word-analysis is necessary as fluency and progress is achieved, and children are usually ready for it towards the end of the infant stage; it is arranged so that they can tackle more difficult words alone. Word-analysis usually takes the form of games and competitions and the like, and facility is quickly gained at this stage.

Children who fail to respond to this approach are not many and the methods already mentioned are continued in diverse ways. Where there is definite lack of ability due to intellectual difficulties it is futile to force the pace. These children need, of course, every aid the teacher can give them, but we find that methods based on phonics confuse them and are generally unsuccessful. Easy books, with much variety of repetition are used, with the same ideas and words appearing over and over again, always in different contexts so that the interest is held.

Over the last five years we have had several instances of children who have been retarded two to four years. These children we have been able to occupy usefully with things they were able to do, while waiting for the time when they



THE GOOD LUCK SERIES

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Book 1.	SNAP	1s. 6d.
Book 2.	HORSESHOE HUT	2s. 9d.

This new series is a basic reading scheme for backward juniors who have made no progress in reading in the Infant school. The techniques are those of the best modern infant readers, but the style and contents will suit the interests of older children. Supplementary material at each stage is in preparation. *Coloured illustrations.*

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have shown readiness to deal with reading, and this may happen as late as 10 years, with swift progress afterwards. Here the advantage of a Junior Mixed and Infants school is apparent, for if a child cannot read at eight we know the reasons, and can blame, if anyone, nobody but ourselves!

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THE PSYCHO-ANALYTIC STUDY OF THE CHILD, VOLUME X¹

Marjorie L. Hourd, Author of *'The Education of the Poetic Spirit'* and *'Some Emotional Aspects of Learning'*

THIS collection of nineteen papers contains material of considerable interest, not only to psycho-analysts but to everyone interested in tracing the deeper levels of child life and behaviour. They are arranged under the headings of: PROBLEMS OF EGO-DEVELOPMENT, PSYCHO-SEXUAL DEVELOPMENT, GENETIC PROBLEMS AND CLINICAL PRESENTATIONS. Inevitably there is some overlapping. This review is intended as a pointer for the guidance of teachers, and as there is no index, it might be useful to look at the matter under the topics into which the book as a whole falls: Sublimation; Learning and early Perceptive Processes; Studies in Symbiotic Relationships; Aspects of Fetishism; Studies in Adolescence and Case Studies of Children who might be styled as 'holy terrors'. A certain amount of substance falls outside this grouping, perhaps too outside the teacher's likely concern. Moreover this sketching of the material under headings arranged, as it were, horizontal to the topic is bound to run some risk of sacrificing to the biased aim of these notes the scientific value of each paper considered as a unit.

Sublimation is a subject of equal interest to teachers and analysts, and both will be enlightened by the clear and succinct treatment which Heinz Hartmann has given to what is an extremely complex and at many points still uncharted territory of analytic theory.² By moving his definition from the concept of sublimation to that of neutralization he has helped to make clear in what ways 'the old sublimation problem, sublimation in art, religion, etc. . . . has to be attacked anew.' The teacher will find theoretical elucidation of problems with which he is daily confronted: the difference between one child and another in his capacity to direct energy into fruitful channels and avoid over-involvement in conflict and instinctual demand; the way in which the same child may vary from day to day in his use of such a facility (a wise teacher will notice these

tendencies among his colleagues and in himself); variations in the ability to combine a re-direction of energy with clear purposes. As Freud puts it (quoted by Hartmann), 'the capacity for sublimation is in no way proportional to the sublimity of the demands.' Hartmann adheres to Freud's latest views that sublimation is not something that comes and goes, but is a continuous process with temporary increase and decrease, for we cannot, as we used to do, attribute the capacity to sublimate to a few only. Teachers will be particularly interested in the statement that 'the expression of sublimation which we call "creativity" may be quantitatively, but is also in a subtler way, different from other ego-achievements.'

It is this 'subtler way' that Ernst Kris has approached through observations on young children, and in particular on the child at the easel in the nursery school.³ Here is an article right on the teacher's door-step. It teems with fascinating material and will give teachers insight into the *process* of scribbling, drawing and painting, as distinct from the *content* of the phantasies which result. In this way he will be able to relate form and content, and gain a more unified picture of the child's total activity. On the whole Kris regards 'the emergence from conflict' as the main factor in the sublimatory process as it applies to artistic effort. This view is certainly borne out in the testimony of many creative artists—for example in the remark of Antoin Artaud: 'No one has ever written, painted, sculpted, modelled, constructed or invented anything except in order to extricate himself from hell.' However it would seem that the manner in which this extrication takes place is important to the quality of the work of art which emerges. Kris regards 'the taste for arrangement' and 'the structure of the activity' arising from a child's messing and smearing as a welcome compromise and a stage in control. But may it not be that a child can

¹ Published by *Imago*, price 30/-.

² Notes on the Theory of Sublimation, pp. 9-28.

³ Neutralization and sublimation. Observations on young children, pp. 30-46.

exploit his mixed feelings about his faeces, as being acceptable to his parents as well as being employed as a means of attack against them, in order to avoid the more terrifying and unequivocal situation in which he seemed alone and 'unaneled' in the face of a desire to have all life for himself?

One wonders whether it is not from the point of compromise described by Kris that much of the mediocre in art is derived. As we know, learning itself can be a way of avoiding anxiety, instead of being a way of canalizing the life and death struggle which is the body of creativity. The last few pages of this study in particular show us that he is keenly aware of the necessity for personal concern to enter as part of the creative urge; and he observes that all successful sublimation depends upon the presence of a central love object. The teacher is in this way part of a child's expression—but both will be concerned with what has happened to each of them within the resulting effort. Robert Graves has perhaps reached the heart of this problem in his quotation from Alun Lewis, that the single poetic theme is of life and death—or '*what remains of the beloved*'. Teachers who encourage creative activity in children want to know how safe it is for them to allow the struggle to be worked out in such terms; and there is certainly a wealth of help and suggestion within this article, though the ameliorative view of art, which might be suggested in some places, is not likely to gain the adherence of all artists—and really creative teachers know that 'tasteful arrangement' and pleasing patterns will not in themselves be enough to preserve love so precious, and so deeply endangered.

Another paper bearing directly on education is that on *Motivations in Learning*. Where this treats of general principles and the philosophy of education, the teacher will probably be disappointed. His own literature has dealt with these problems more cogently. There is however one theme running through the article whose full implication is not yet recognized in education. The title to this might be: the body-functions as the foundations of knowledge. Here we still have a long way to go in exploring what Doctor Liss calls the morality represented by shame and disgust which, he says, creates, 'the first great trauma to which learning exposes the organism'. He goes on: 'what the child eats and what he does with it are matters of the highest interest to him, and this interest involves every sense of the human organism. However, with time some of these fundamental interests become taboo socially, but never privately, and to the invalid and the scientist only are permitted the privilege of this pristine interest.' He points out 'how deeply,

how sensitively, and in some instances how in-eradicably patterns of learning are laid down with physiological cores'.

An article which contributes to the understanding of learning at its source in perception comes from Rene Spitz, whose films on emotional responses in babies are well known to educators. In these pages¹ he studies the part played by the mouth in *the genesis of perception*. Where sensitivity is linked with close observation and rein is given to insight as it is here, the conjectures raised are likely to be as important for analytical development as the formulations reached. The imaginative and dramatic quality of the reporting can be judged from the last sentence which may well whet the appetite for what has gone before:

'We may say in conclusion that the mouth as the primal cavity is the bridge between inner reception and outer perception; it is the cradle of all external perception and its basic model; it is the place of transition for the development of intentional activity, for the emergence of volition from passivity.

When, however, the body relaxes diurnally in the passivity of sleep, the activity of the mind will retrace its way toward the primal process,

¹The Primal cavity: A contribution to the genesis of Perception and its Rôle for Psycho-analytic Theory, pp. 215 ff.

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and the primal cavity then becomes the cavernous home of the dreams.'

Perhaps some day there will appear from a student of psycho-analysis an account of *inhibitions in learning* written in such a way that teachers will not be discouraged in their own efforts to overcome them, and in a language which they can understand. The time may not yet be ripe. Of course, scattered through psycho-analytic literature there is much significant material which would make a basis for a work of this kind. Dr. Victor Rosen's paper on 'Strephosymbolia: An intra-systemic Disturbance of the synthetic function of the Ego' is such a contribution.¹ It deals with a disability in the recognition of printed words and the reproduction of words in writing in the case of a mathematician of considerable intelligence and ability. Particularly interesting to the teacher is the discussion of the ideographic visual approach to words and the phonographic—a problem which has entered pedagogy in the controversy over 'Look and Say' and phonic methods of teaching reading. This study suggests that the visual and auditory functions so long as they can be utilized separately may fall within the sphere of ego functions calling on neutralized energies; but in combination they may for some people become invaded by the primary process and fall victims to their basic conflict. It was so with Dr. Rosen's patient in whom the synthetic product became invested with primal scene significance. Teachers can gain a clear picture from these pages of how disabilities which appear intellectual can be involved with intimate personal problems. It is a pleasure to read a paper so carefully conceived in which case-history, accounts of allied researches and historical facts, conclusion and conjecture are interwoven so delicately and convincingly.

All these studies dealing with adjustment to reality (and in one definition that phrase includes the whole of psycho-analysis) are of course related to the problem of *the sense of identity*. There is some interesting material in this volume which considers the place of *fetishism* in the establishment of contact—the building of bridges and the securing of continuity. In the account of the patient who developed a phantasy of 'a little man' as part object of himself and as a means of warding off anxiety, we come close to the implications of fetishism as an aspect of primitive magic.² Apart from the theoretical value of the paper, we are given a finely drawn picture of a patient with considerable imagination and spontaneity, and we can see how the work of analysis can proceed with deeply regressed people, not in any way

¹ p. 83 ff.

² On discovering one's identity: A Case Report, p. 47 ff. Paul Cramer.

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'conditioned to analytic concepts'. This case-history provides illuminating comment upon the two papers more specifically devoted to the subject.³ Dr. Greenacre works out the view that the fetish acts as some kind of stabilizer or reinforcement for the genital functioning of the patient. Both she and Dr. Mittelman link the fetish with the objects which children use in the transition between the recognition of themselves and of objects and people outside themselves, and the latter agrees with Dr. Winnicott⁴ that the average child's attachment to his favourite possession should not be thought of as fetishism, but only as containing an important component of that symptom. Taking all this material together however, it would seem that the fetish and the transitional object are very closely linked within the child's striving to find a secure enough world in which to grow up.

Teachers come into close contact with these phenomena—in children of all ages who cling to the favourite toy, school mate, poem, colour, hero, subject, etc. . . . with a passion that is in an

³ (a) Further considerations regarding fetishism. Phyllis Greenacre pp. 107 ff.

(b) Motor patterns and genital behaviour: fetishism. Bela Mittelman, p. 241 f.

⁴ Transitional Objects and Transitional Phenomena. *International Journal of Psycho-Analysis*. 1953.

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odd way both welcome and disturbing to the grown-ups. Further one wonders whether 'the universal observation that fetishism is almost limited to males' is not a failure in observation rather than a description of the truth. May not female fetishism be a more obscure phenomenon which it will be easier to recognize when the female castration complex is more completely understood? The earlier part of Dr. Mittlemann's paper which deals with the connection between motility and genital behaviour will give teachers some insight into the problem of the restless child and the child with tics and awkward gestures.

We are familiar to-day with the idea that parents get the children they deserve but it is often true as well, in a fundamental sense, that children get the parents they deserve. Whilst sometimes deserts are mingled and children and parents seem to live upon the strengths and weaknesses of each other. A particularly clear account of how this *symbiosis* occurs is given in a group investigation recorded under the title *Symbiotic Child Psychosis*,¹ whilst further articles offer related material and case-history—for example, an account of two group projects, one at the Hampstead Child Therapy Clinic, 'Simultane-

ous analysis of mother and child' and the other from The Child Psychiatry Unit of Boston.² The latter is an examination of the paradox that the child threatened with alienation from the mother may react with an asthma attack yet be free when separated from her, and the meaning this gives to separation. The conflict is described as one between independence and dependence, closeness and distance. The mothers of such children hold on to them and push them away at the same time. So as teachers we must realize that when we talk of home background, and the relations of children with their parents, the situations we describe may be more two-way determined than we think. There is also an account of 'The Concomitant Treatment of Twins' which reveals symbiosis of another kind.

The Clinical presentations in this volume should not be missed as they contain exciting material. The incident related in 'Say You're Sorry'³ was a surprise packet such as can rarely occur. It is told with an eye to its dramatic qualities and the account is both moving and instructive; as well, it opens up a fascinating line of thought about the effect of words upon inner conflict: the importance of striking the right note and finding key words—a skill which the good teacher shares with the good analyst. In the study 'A Problem of Aggression',⁴ another kind of reporting is revealed. It is a detailed account of the 1½ years' analytic treatment of a boy of 13 years.⁵ The honesty of Dr. Crocker is disarming, particularly in the way he accounts for the counter-transference within the design of the work. We can measure the difficulty of obtaining trust in a boy of this kind, and the great help which the therapist's sense of humour brings, along with his humility and patience. It is also instructive to watch how the school work improves as anxiety lessens, and also the failures here too. We can see as well how essential it is to learning that aggression and libido may become fused, and can note the strength of the healing power that lies within the phrase, 'Let's talk about it—one which we might hear more often from teachers had they more time and space in the day to follow it up. One word here on language. Technical language is proper to analytic-case history. But need we have a phrase like 'The intellectual psycho-analytic armamentarium of the parents'? This is jargon of the worst kind.

The peculiar difficulty of introducing therapy to children at puberty is sympathetically described

² (a) Dorothy Burlingham in co-operation with Alice Goldberger and André Lussier, p. 165 ff.
(b) p. 353 ff.

³ Elinor W. Demarest and Muriel Chaves Winestone.

⁴ Lawrence S. Kubie and Hyman A. Israel, p. 289 ff.

⁵ David Crocker, p. 300 ff.

¹ Margaret S. Mahler and Bertram T. Gosliner, p. 195 ff.

by Selma Fraiberg—a telling picture of the adolescent emerges and his fear of peoples' knowing what goes on inside him. It ends on a cheerful note: 'The morbid aspects of the clinical picture in puberty are counter-balanced by the tremendous forward thrust of the drives'—for adolescence is a time of stress and strain, but also of hope and promise.

'Mad Laughter in a Six-year-old Boy'¹ is an account of how a child tried to cope with his anxieties through excited laughter prompted by words he produced himself. Children in school are quick to recognize different kinds and degrees of laughter in each other, and laughter out of control is very disturbing. The writer states the view that jokes and laughter may be a way of miti-

¹ Martha Wolfenstein, p. 381 ff.

gating anxiety about excretion. Perhaps she has under-stressed the oral significance of the problem, although the child presented it in the main in anal terms. We gain a vivid picture here of how separation anxieties can be dealt with by the continuum of word and phrase, especially when they are linked with the recurrence of rhyme and rhythm. 'A Short Communication on a Traumatic Episode in a Child of Two Years and Seven Months'² provides an interesting footnote to this point. The implications of this for the teaching of English, particularly in verse composition, should not be overlooked.

This Volume, as we can see, provides a wealth of suggestion, guidance and insight for teachers, only a part of which is touched upon here.

² Elizabeth Gero-Heymann, p. 376 ff.

NEWS AND NOTES

CEYLON SECTION

The Ceylon Section of the N.E.F., the National Education Society of Ceylon, has had yet another successful year in which some of the many investigations and research projects it had undertaken were completed: while the Journal of the Society, under its able Editor Mr. J. E. Jayasuriya, has not only maintained its prestige as a research journal on education, but has also been punctual in its appearance. Mention should be made of the Cumulative Record Card, suitable for Primary and Secondary schools in Ceylon, which has already been drawn up and is with the printers, while a standardized Intelligence Test in Sinhalese, compiled for the Society by Mr. J. E. Jayasuriya, has already been published and has gained quick popularity. A survey on *Educational Facilities and the Use of Leisure in the City of Colombo*, undertaken by the Society, has been handed over to the Department of Education of the University of Ceylon for analysis and completion. This is being done by Professor T. L. Green and his colleagues with the assistance of the statistical section of the Government Census Department.

The society held a joint meeting with the Y.M.C.A. at the Central Y.M.C.A. in May 1955 at which Sri E. W. Arya Nayakam addressed the members on *The Basic Education and the New Social Order*. The fourth Annual Meeting and Conference of the Society was held in King George's Hall, University of Ceylon, Colombo, on the 28th January this year, the theme for the Conference being *Education and the Unity of Ceylon*. Professor T. L. Green, President of the Society, started the proceedings of the Conference,

and read a paper entitled *Research on Inter-group Relations*. The other papers read were, *Common Elements in Our Culture* by Mr. W. M. A. Warnasuriya; *What the Schools could do towards Promoting National Unity* by Mr. J. E. Jayasuriya; and *The British Period and its Educational System* by Mr. K. Nesiah. The last paper, though scheduled to be read at the Conference, was postponed. All these papers have since been printed as a separate issue of the Journal.

The Society has elected as its President for this year, Mr. K. Nesiah, who has been throughout a very keen campaigner for a society of this nature and who, in fact, was mainly responsible for the institution of the Society. Of the many recognitions the Society has gained during the past, special mention should be made of an annual allocation of Rs. 1000/- from the education vote of the Ministry of Education to assist the activities and research projects undertaken.

U. D. JAYASEKERA, *Honorary Secretary*

DANISH SECTION

The activity of the Section has been increasing even though the financial situation is still bad. Financial reconstruction is going on, supported by our lecturers (giving lectures free), the officers (reduced wages!) and the struggle with the persons in arrears. The correct number of members is now 3,950.

The Copenhagen Branch arranged seven meetings from January to April on: *Housing and Children*—an Aspect on Social Medicine; *The Change from Home to Kindergarten*; *Children Visiting Museums* (experiences from England and Norway); *School-buildings*; *The Problems of the*

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Young Teacher; Parade of the Text-books, and a general meeting with mental hygiene films. Two more volumes in our educational library have been issued this spring. Up till now only fourteen members have sent in their registration for Utrecht, but we hope for twelve more members.

TORBEN GREGERSEN, *Secretary***ITALIAN SECTION**

This Section began its year's work on the 4th November, 1955, at S. Marino with a meeting of the Executive Committee. Professor Lamberto Borghi described the International Meeting at Weilburg (26th July to 2nd August, 1955) during which it was decided that each section of the New Education Fellowship should bring the 1921 declaration of aims and principles up to date by a new declaration applicable to its own needs. The Executive Committee studied how best the Italian Section could arrive at a document which would represent the most real educational problems in Italy with all their social implications...

Professor L. Borghi, with the help of the Rome Group of the N.E.F. (especially with that of Madame Carmela Munto its Secretary) organized in the city a meeting on the problems of the Junior Secondary School (17th to 19th March, 1956). The meeting was held in co-operation with three other organizations (*Co-operation Educative, The National Federation of Teachers in Secondary Schools* and the *Association for Popular Culture*) and it strengthened our understanding both of some psychological and pedagogical problems and of what practical educational action was needed to help solve them.

Professor L. Borghi and Professor G. Calogero led a meeting at Palermo (24th March, 1956) in honour of the work of Danilo Dolci in studying popular education. (D. Dolci is a scholar and a man of action who has been working for the last four years for the social and economic redemption of Montelepre in Sicily.)

At Turin during the months of January, February and March, 1956, several meetings were held so that members in that region might discuss certain problems of education and examine various practical experiments.

All the regional groups have organized meetings in order to examine the aims and principles of the Italian Section at the present time. The results will be discussed on June 2nd and 3rd in Florence at a meeting chaired by Professor Codignola, President of the Italian Section, the aim being to set up the Italian Section's new statement of aims.

R. LAPORTA, *Secretary***NEW SOUTH WALES SECTION**

For the fourth successive year the New South Wales Section held a Summer School in Creative Activities, last January, in lovely Canberra, the Federal Capital City of Australia. One hundred members and tutors enjoyed group work in painting, sculpture, writing, drama, contemporary design and music. An innovation was an extra group working in the afternoons on the theme *Thinking for Yourself*. The leader, Mr. Geoffrey Thomas (playwright, theatre critic and producer) stimulated the group to challenge assumptions about religion, education, marriage and so on. The ten Asian students who attended the School, young men and women working in Australian universities or other educational institutions under Unesco or the Colombo Plan, were the life of the party, giving many charming recitals of the music and dance of their countries, and helping to break down ignorance and misunderstandings between nations. They themselves expressed delight in what they called a real experience in a living process of international understanding. The Organizer was Mrs. M. Maddocks.

Donald McLean is in the happy position of being appointed Lecturer for the N.S.W. Child

Welfare Department on all matters concerned with the welfare of children and the prevention of delinquency. In this new rôle Donald is able to do what N.E.F. members have long wished to see done: he spends his time meeting groups of parents, teachers, kindergarten directors—any groups of people who have to care for and educate children. He talks about new ways of guiding children, through love and understanding, to become confident and social-minded adults. At a recent demonstration given by Donald McLean of the use of psycho-drama in his work, Mr. Alan Hill, Heinemann's representative on the New Education Book Club, who was visiting Sydney at the time, was impressed by the advance Australia has made in this form of Parent Education.

A new experiment in leisure-time education for youth was tried out in March of this year in Sydney. The N.E.F., together with the Marriage Guidance Council of N.S.W., ran a course of three lecture-discussions, with films, under the title of *Boy Meets Girl*; the course covered *Boys and Girls Growing Up*; *Physical Changes in Adolescence*, and *Boy-Girl Friendships*. The enthusiasm of 90 to 100 young people, who crowded into this course on three of the worst 'flood' days of Sydney's record rainy summer, was most heartening. The tutors, Dr. Lotte Fink and Mr. W. G. Coughlan, set the boys and girls completely at ease, and their rapt attention and frank questions and discussion suggested that this course was filling a deep need.

A new Parents' Discussion Group on *Basic Needs of Children* is meeting for twelve weeks in the Studio of the Sydney Theatre for Children. Twenty-four intelligent mothers are delighting in the chance to discuss with trained leaders the many aspects of parent-child relationships that interest them so deeply and worry them so much at times. Tensions are visibly relaxed, horizons are widened, and attitudes often begin to change, during these two-hour sessions of women opening out their hearts and minds to each other in fellowship. We of the N.E.F. who witness such work feel that this kind of group work should be widespread among all communities everywhere. Mothers particularly need reassurance, information, and support in their great work of education.

CLARICE MCNAMARA, *Vice-President*

SCOTLAND

The Annual General Meeting of the Scottish Section was held recently in Glasgow. Amongst other discussions was one on 'Good Discipline' and it was followed by a two-day Conference on 'The Shortage of Teachers', led by Dr. Wm. Boyd.

A careful statement on 'Good Discipline' had been prepared by the Executive of the Scottish Section of the New Education Fellowship for Conference members; some of the points stressed were:

1. The only solution of the problem of school discipline which can be regarded as satisfactory is one on which there is substantial agreement on the part of all directly concerned: parents, teachers, administrators—and the children.

2. It is specially important that no regulations should be imposed on the schools by outside authority. The teachers having responsibility for the orderly efficient working of the schools must be willing partners in any arrangements made.

3. There is general agreement among enlightened teachers that corporal punishment should only be given in exceptional cases if at all: the last resort and never the first. . . .

4. When cases of misconduct of the kind commonly regarded as calling for the infliction of physical punishments arise, an effort should be made to find other ways of dealing with them, and in the more difficult cases reference should be made to the Child Guidance Clinic.

5. The long-term aim should be the complete abolition of corporal punishment. In all cases of failure or misbehaviour on the part of children, the question should be raised whether the school may not be responsible in some measure either because of faulty organization or by setting up standards of learning and conduct beyond their powers of attainment. In particular, consideration should be given to the pleasing possibility that by a greater individualizing of education to take better account of different temperaments and abilities the need for punishment of any kind might disappear . . .

F. E. IRVINE, *Honorary Secretary*

All Book Reviews have been held over for lack of space—ED.

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IN HOME AND SCHOOL

ABOUT FINCHDEN MANOR¹

I. A POETICAL COMMENT

I THINK I may have been asked to review this book because I am interested in poets and human beings, and have met Mr. Lyward and found him indeed *sympathique*: the English word for this is not in the dictionary, and certainly does not find itself equivalents under what the English word 'sympathy' connotes. Mr. Lyward (as he is, and as he is called throughout the book) does not belong with 'sympathy'. He belongs with an uncanny understanding. And although the 'Mr.' rightly insists on authority, there is no suggestion of the psychopomp: what he has in himself and what he can do from himself he has and can do not because he is 'impersonal' (he is intensely a person) but, rather, because he is integrated into and submissive to the great balancing worlds that the healer needs to know: the world of those who come to him for help (both for the wounded surgeon plying the knife, and the wounded patient submitted to it) and the world 'beyond'—the world below and the world above.

Mr. Burn's book about Finchden Manor brings this out very clearly, and it was right of Mr. Lyward to want its story told by a poet. Finchden Manor is not a crocks'-dump nor a worriers'-ward. It is a place where work is found again and where re-creation can happen. Mr. Burn has worked there on the staff, and in the process of teaching has also been learning, and the process of learning is the most blessed one given to man. No wonder Mr. Burn writes as a lover of what he knows.

I do not know Finchden Manor except through this book, and I do not know Mr. Lyward except that for two week-ends I have met him. May I let others—more informed and qualified than myself—talk about the significance of this remarkable place as an educational and therapeutic centre, and may I just be allowed to ruminate on what seem to me some of the things of more than passing importance which reading *Mr. Lyward's Answer* bring to one's mind.

First, one is put in mind of the great central English tradition which (eccentrically enough—but the English tradition has been peculiarly tolerant of the eccentric whose flights are from a centre) the central English tradition which has always to do with the good society that could be and the bad society that is, and the saints and sinners who are the prey of one or the other because the two cannot be joined in lawful matrimony—the junction requiring a marriage of heaven and hell. The phrase is Blake's, and Blake is one of the great figures in the tradition, and in the line of succession in which Mr. Lyward's work will find its place. There are the great English Utopians, too, and the socialists like Morris, and the reformers generally, and Homer Lane, and even the welfare state. There is also the community of Nicholas Ferrar, where the doomed king rested. All these communities have been begotten by individuals, in the hope that in community the individual would find himself and feel he had something to give to, and to do for, the community: not to be an ant, nor to be one of a litter of (in Emily Brontë's phrase) sucking leverets, but a person—capable of marriage, originating only if first he can receive and be received.

This queer four-dimensional sort of reality is what seems to be the case in Finchden Manor. But let us pursue lines of thought that Blake brings with him and that are appropriate for seeing, too, what Mr. Lyward does. 'Damn braces, bless relaxes'—Blake said that, early in his thinking life. Blake fell at first into the naive trap such a half-truth hides, a trap that certain believers in 'free discipline' also cannot evade: he believed that to take the lid off would automatically produce the anarchist's tensionless heaven of 'love'—the heaven of the duck-billed platypus at feeding time, where even to sweat is

¹ 'Mr. Lyward's Answer' by Michael Burn. Published by Hamish Hamilton, price £1-1-0

to exude the condensed milk of human kindness. Blake later discovered and announced that to be released from the deadlock of oppression-and-revolt is to set free the mind for its own real war: and in the kingdom of Blake's heaven the occupations are war and hunting—not our national-cum-imperial wars, and not our blood-sports, but intellectual conquest, and the venturing outwards of the mind after its legitimate quarry. A tear, Blake said, is an intellectual thing. One feels because one sees, and *vice versa*. This too is a part of Mr. Lyward's secret. He helps people to know and by knowing to grow. I. A. Richards long ago pointed out the similarities in meaning between 'grow' and 'know'. Mr. Lyward for his part stresses the relation between both these fundamentals and 'feeding'. And there is the stage when the orphan lamb (everyone in a school is a foster-child) needs the bottle, and there is the time when it will need to be turned out to grass—or to the quest for its own food which will be its own livelihood: or, as we say, 'bread-and-butter'.

Weaning is the central teaching problem, not weaning as a calculated system of deprivation but as a method of food-changing. 'More! More!' is not only a Blakean motto but also a normal human cry. The great educator has to

release the cry of 'More!' and to illuminate the needs it expresses and the directions in which the needs are likely to be really answered. Mr. Lyward handles pupils who have been prevented from realizing their needs, and have been frustrated through constantly finding themselves in the company of wrong answers.

There is no doubt of Mr. Lyward's genius: his gift for coping with the paradox and not turning it into a contradiction, his knowledge that children and people need the community, but that the community needs to produce the kinds of individuals who are capable of being alone—alone, with the truth, and for the truth's sake. There is a fine health in the emotional and intellectual outlook incarnated in Finchden Manor. It was a fortunate thing that it found its poet to write about it—a poet with the insight, patience, listening-power, and recording power that belong to Mr. Burn in a high degree. Finchden Manor seems more intelligent and more adult than the world outside.

John F. Danby,

Professor of English at the University College of North Wales, Bangor, and author of *Shakespeare's Doctrine of Nature: A Study of King Lear and Poets on Fortunes' Hill*

II. AN EDUCATIONAL COMMENT

THOSE who know Finchden and George Lyward will have awaited this publication with apprehension, doubting if any book could do justice to the quality of the work done at Finchden Manor in the last twenty-five years. They can be reassured; Michael Burn's book comes very near to doing justice to Lyward and I doubt whether anything could come nearer. The title is perhaps unfortunate. George Lyward has provided no text-book of treatment, no theory that can be slickly applied. What he does with boys can hardly be called a method. It is a process of continual adjustment to what he finds growing in them.

Michael Burn's account is more a narrative than a systematic exposition in which, and this is perhaps the only way Finchden Manor could be made known in a book. He lived there, accepted as a member of the staff for a long period, and the book tells, through daily incidents, of his deepening awareness of what was happening in this apparently casual community.

A visitor to Finchden may find it difficult to discover what is happening. Apparently nothing. There seems to be no compulsion or pressure; instead, unlimited freedom and leisure. But this has really nothing in common with a novelist's picture of a progressive school. Mr. Lyward is not a rebel against society, a petulant kicker-against-the-pricks, drawing children into his own ambit of immaturity. On the contrary he is a man who has accepted reality, who takes the wicked world without rancour as the place in which he has to do his work and his boys have to achieve their freedom and maturity. He turned to psychotherapy twenty-five years ago after a teaching experience that was wholly orthodox and he never disparages that earlier experience, though he must have seen all too many boys mishandled and injured. He was a first-class scholar and an inspired teacher from the start, as the reviewer, a pupil of his nearly forty years ago, has good reason to remember.

Michael Burn has done a great service to

George Lyward's friends and to the wider public in faithfully recording so much of his conversation, for his wisdom is not given in sermons or harangues; it falls out casually, unexpectedly, salted with humour, arising out of something real and immediate. Fundamental to all his work is the thought that all these disturbed boys (average age $17\frac{1}{2}$ years) need to retrace the earlier stages of their lives, not being led through a planned course of analysis, but becoming members of a community which of its very nature allows and encourages this *going back* to happen. Coming to Finchden means for them a respite, a release, a relaxation. Most of them have broken down under the strain of living up to standards that are not their own, of living by an 'ought' that is not supported by an inward desire. The superimposed pattern or ideal must be allowed to fall away until the boy, now back to where his false growth began, can begin to relive that phase of his life in a way that is more truly his own.

George Lyward has no Rousseau-like notions of the boy's being able to do it unaided, by the light of his inborn wisdom. He needs the community—Finchden is in a deep sense a community—and he needs the observant adult to challenge him when the right moment comes. It is at such a moment that insight is important, insight rather than any planned technique. The challenge may come in the refusal of pocket money, while he sees his friend receiving ten shillings, or it may come in the sudden gift of twenty pounds to start a hobby. A reasoned argument may be met by a reasoned reply, or by an apparently irrational quip, a deliberate deflection or frustration of thought. Insight sees beneath the request, the argument, the rude remark, to the need from which these spring; and the action meets the need, not the gesture. Often George Lyward has to ask himself 'Is he strong enough now to stand a flat refusal or an apparent unfairness?'

It must be clear that this is a way of re-education in which the adult does not become a background spectator. His insight and his actions are significant; yet he creates freedom for the child and his relation with him is such that it makes possible illumination, relaxation, expansion. His way with boys is the answer both to the dominating adult who would bring up a child 'in the way he should go' (a Biblical mistranslation: more correctly, 'according to his way') and the nonsensical progressive who thinks that a child needs only to be let alone to become free. Anyone who knows Finchden knows that there is love there. But it is neither anxious nor coddling; neither intrusive nor demanding. George Lyward has

used the term 'stern love.' It is a love that faces reality, the sort of love shown by Jesus when he let the rich young man go away rather than gain his support at the expense of truth.

An indulgent laxity does not bring about the real release of tension, and pain must often be the accompaniment of that release. There is a significant paragraph of Michael Burn's, mainly quoting George Lyward on this point.

'Pain many of the boys did feel, not conflict. "Finchden Manor afforded to some the sternest experience they have ever had. The pains they endure during some period of their stay represent something that no ordinary schoolboy has ever had to experience. Although a happy place, it is no easy place. Unhampered by fear of criticism, they are forced back upon their real selves. The bubbles of fear rise to the surface, explode and are gone." While those bubbles were rising and exploded, a boy might suffer.'

Many reading this book will say 'Here is the work of a genius, something peculiarly individual, that cannot be repeated or copied.' This is an irresponsible way of turning aside a challenge we ought all to accept. There is much in this book that should be a corrective to some of the false notions and superficialities in progressive education. Finchden has little in the way of educational apparatus. There is no spectacular coastline or mountain range to provide a sense of achievement, just a country environment. No javelins are thrown or horses ridden, except perhaps casually. No attempt is made to fill up a boy's time. Life at Finchden is an experiment in depth, not in extroversion. It does not imply that we who run institutions that are more definitely *schools* should give up our fine workshops and our strenuously organized physical activities. But it reminds us that if we think that these things of themselves educate our children we are wrong. Education that is nourishment occurs in and through the community and our relationships, and it is not impossible for it to take place at the deepest level in the complete absence of 'amenities'. In too many of our schools we assume that because we put on a brave show of creative activity, have a balanced curriculum and a bright and cheerful staff, we are doing our job well. Beneath it all there may exist a good deal of disunity of understanding and intention, an inadequate perception of the nature of children, too superficial a meeting of their needs.

It must not be supposed, however, that there is no *output* at Finchden. There would be something very wrong if the personal release did not set a boy free to *do* things. The setting free

process is sometimes astonishing in its results. I have always believed that the learning process in children is inefficient because we are working against all sorts of obstructions, that if we could get rid of these obstructions, learning could be much faster. Finchden has demonstrated the truth of this, and boys, after months or years of lying fallow as far as academic work is concerned, have been able to cover advanced subjects in a quarter of the time usually allotted. Further, their rebirth finds expression in music, in very individual art, in hobbies, in stage productions—all of them spontaneous.

Finchden has led, and continues to lead, a precarious existence, depending very much on the devotion of Mr. Lyward's helpers, to whom Michael Burn pays a sensitive tribute. The work asks a great deal of them and there will be few readers who would consider themselves fit to meet such a demand. Yet there is a sense in

which some teachers will envy them. At Finchden, things can be allowed to happen that schools will not tolerate. Teachers in schools are forced, by various pressures, into a compromise that is often disastrous to the personal development of their pupils. To add a personal note, it must be said that George Lyward never scorns the teacher caught in the compromise of ordinary education. He understands, sympathizes, clarifies, supports.

If this review says little of Michael Burn's skill in making Mr. Lyward's work known, it is because as a true artist he has introduced Finchden in a most direct way, so that it is to the picture rather than to the signature that one has to address oneself.

Kenneth C. Barnes

Headmaster of Wennington School, Yorkshire. Joint-author with his wife of *Sex, Friendship and Marriage*.

III. A PHILOSOPHICAL COMMENT

THE author of this sensitive, eloquent and discerning volume has provided a most enlightening account of a remarkable pioneer venture in the realm of healing and education. I am asked, however, to appraise his record from the philosophical standpoint. This is obviously by no means an easy task. One of the most characteristic expressions of Lyward's genius is his uneasiness regarding anything that suggests the abuse of formal and systematic thinking, and it is therefore appropriate enough that Michael Burn's review of his work should be marked by (to quote the publisher's blurb) 'a delightful absence of any theoretical preoccupation'. And one must agree with him when he himself affirms that 'anyone who wished to write about his (Lyward's) work would need to be a poet'. Now a philosopher is a creature for whom (incredible as it may seem to some minds) 'theoretical preoccupation' is the very breath of life. And only rarely in the person of such figures as Coleridge, Nietzsche or Santayana do we meet with one who can also lay claim to poetic sensibility.

Yet it is such writers essentially who point for us the way to the type of philosophical thinking that can alone be deemed creative. Our hope lies, not in nerveless and sterile ratiocination, but in the dynamic exercise of the Poetic Reason. And here the 'Finchden' attitude to the problems of existence can be seen to possess exceptional significance. On the one hand Lyward and his staff are extremely cautious respecting almost all abstract philosophical, theological and ethical formulations, since they are only too aware of

the damage which is done, not only to the schizophrenic theoreticians who excogitate them, but also to the tender and defenceless minds on which they are imposed by insensitive authority. And on the other hand, in order to compensate for this tendency, they are deeply concerned to teach people of all ages to develop their mental activity in the closest possible conjunction with the responses to the actuality of their emotional natures. The condition aimed at is that of the relaxed individual 'with heart and head reasonably at one'. The effect on the person who is afforded this type of guidance is that he finds himself compelled to think *organically*—usually with considerable difficulty, and perhaps for the first time in his life.

If we analyse the influence exerted by Finchden on more sensitive minds we find that it is always a question of combining complementary types of emphasis. It is characteristic of the Director himself that he is 'protean'. 'His moods and expressions,' observes Burn, 'ranged between the extreme of withdrawal and the extreme of participation.' Again, although he follows unswervingly whatever line he may have chosen for the time being about a boy in his charge, he can sincerely make the avowal: 'casualness is almost my keyword'. Mark also the following: 'All that was essential to Finchden involved paradox: mistrust and trust, the discipline of liberty, insecurity within security, limits without definition of limit, love and hate.' And again, respecting the question of whether Finchden is Left Wing or Right, Lyward has significantly affirmed that

it is 'neither one thing nor the other, but the third'. This synthesis of opposites is evident in every department of its activity. It is a question of individuality in community; of co-ordinating vigorous extraversion with a deepening awareness of one's more permanent and inward states; of stimulating intellectual activity, but chiefly in relation to transitory situations, problems and emergencies; of attending lovingly to roots while delighting in the frail blossoms that spring from them.

This close association of elements which are usually experienced in artificial dissociation from one another renders the 'spirit' of Finchden very difficult to grasp or convey—for the sufficient

reason that understanding in this realm comes only when the emotional and intellectual sides of the nature are brought into manifestation together. All this, however, belongs to the realm of psychology, with which I am not primarily occupied here.

What I am concerned to emphasize is that behind this continual process of reconciliation which is fostered under Lyward's skilled direction there can be seen to lie a deep philosophy.

Lawrence Hyde

Editor of *Light*, Author of *The Learned Knife*, *Isis and Osiris*, *I Who Am*, and others.

EDUCATION AFTER SCHOOL

G. W. Jordan and E. M. Fisher, Principal and Chief Assistant at the Warwick L.C.C. Evening Institute

WE have had an opportunity to meet the school leaver and the young worker in his free time—both during his last terms at school and after he has left school and started work, during his vocational training if he has one, and on his leaves from national service. In the course of conversations with boys and girls, and in regular discussions of questions that vitally affect adolescents, careful note has been taken of attitudes to school, interests and hobbies, teachers, parents, other adults and work. Such notes reveal an ambivalent attitude to education and culture.

This is not surprising as there is bound to be a reaction against childhood status at puberty and a breaking away from parental authority. The general desire to be treated as an adult can lead to the rejection of all things connected with school as childish, and incompatible with the needs of a grown-up person. This reaction often creates difficulties in the top classes of secondary modern schools. Several imaginative teachers have come to discuss with us the apparent paradox that youngsters who appear to resent school describe with such pleasure classes they attend in the evening voluntarily at an evening institute. It seems obvious that such teachers are getting part of the backwash of the reaction against parental control and childhood status which is part of growing-up. The parents are getting similar difficulties. Their adolescent children no longer want to share family holidays, to go out with their parents; they want to be allowed out later at night, to choose their own friends, and to have the management of their own money.

This sudden turning away from the protected

life of a schoolboy or schoolgirl comes at a time when the boy or girl is at the mercy of new and powerful emotions which are easy neither to control nor understand. Without some education of the emotions it is likely that part of the increased emotional energy of the adolescent will be turned into the flight from culture and school education rather than into the enrichment of life through the enjoyment of art, literature and poetry. University professors have approached us to find out whether we have any formula for dealing with the emotional stresses that often seem to prevent their students from realizing the promise shown in their school records and entrance examination results. The occurrence of the emotional disturbance can, in some cases, be delayed till the university—though not always, as the wastages in grammar school and from further technical education show.

If the new drive for better and higher technical education is to prove successful, these human aspects of the problem of the education of the adolescent will need careful consideration. Even on the utilitarian plane alone, new industrial and social needs require in the general population a resilience and adaptability to change which is easier for balanced adults to achieve. We need well-integrated parents who will help teachers in the fuller education of their children. We are more likely to get good parents from those who have realized some of the finer potentialities of living. Educational casualties may be conveniently off the roll of school or technical college but they are not off the roll of society. Everyone suffers with them.

Intensive enquiry has revealed a deep regret

in the young people at their lack of education, which is often expressed with bitterness and with a total disregard for the fact that while at school they vigorously resisted efforts to remedy the deficiency. They are ashamed of their inability to spell, to write coherently, to punctuate a sentence, to read out aloud so that those listening can understand, to listen to and understand a lecture with sufficient vocabulary and general knowledge. All this produces a feeling of inferiority. One intelligent girl, who showed promise in many activities at Warwick Institute, remarked to a lecturer in a discussion that she had been on a week-end course and shared a house with some suburban and better-spoken young people. She seemed pleased but astonished that these outwardly better endowed young people had been ready to associate with 'muck like us'. This shows an attractive frankness but also a state of mind that is an unhappy sequel to education as we know it. The desire for a background of *knowledge* is often expressed in devious terms but is equally important to these young people. As one boy said during a recent discussion about the use of history as a school subject, 'You can't go around the world knowing nothing.'

During this discussion fourteen out of twenty agreed that history was necessary in a school curriculum. Those present ranged in age from 14-21 and in occupation from shop assistants and factory hands and labourers to a national service man, a girl telephonist and two building trade trainees. All showed an instinctive feeling when brought to discuss education that knowledge could give enrichment to their lives. This testimony had an almost classical Greek flavour about it, though expressed in modern and colloquial terms. The belief in culture had no doubt been fostered by the general atmosphere of the Institute where the rule that everyone attended one class a week and took work in it seriously was strictly enforced, and where those classes that had reached a high standard were constantly in the public eye through performance or exhibition. Those who stayed outside the really advanced groups, even if they scoffed, really felt they were missing something. Thus they were ready to be educated. They might, at first, resist the pressure to attend a class regularly but, if they were insistently pressed to attend, eventually they would show gratitude to those who had been firm.

Over the years it was noted that those subjects

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with limitless possibilities such as drama, art, music were the ones that held young people most securely. They are the subjects that fulfil a deep basic need in all cultures, not only the western European. Initial resistance to such subjects may be proportionate to the underlying need for them in all human beings. Certainly a modern urban environment leaves too little scope for education in these fundamental subjects and it is urgent that techniques be found for continuing education after the period of revolt associated with adolescence. It occurred to us that it might be useful to try to give some intensive education during the period of maximum leisure, the week-end. We therefore planned some educational week-end courses to which we invited picked groups. We prepared for such courses with discussions and they were followed up by discussion and further work; an exciting course held in a vacuum is less likely to prove effective. We kept the numbers on each course to seventeen as we had found that small groups seemed more amenable to education. Anything over twenty became a crowd and had the less desirable characteristics of the crowd about it.

The first course was in the appreciation of music, with participation by percussion as part of the course. The tutor for the course was Mr. Paul Conway Joyce and he illustrated his course with gramophone records which were most skillfully chosen. The country house in which the course was held was shared with a mixed group of young people attending a religious course. The two parties mixed for a Saturday social and a Sunday afternoon ramble. This arrangement was really satisfactory as the group was kept small for study and larger for recreation—and young people like personal scope and encouragement together with fun in crowds. A small party at a social would appear to them a failure, and it is necessary that nothing should seem unsuccessful about a week-end course. During this week-end the group worked for seven hours on Saturday and four hours on Sunday, with optional listening for longer periods. Questions asked, comments made and requests for records to be played again showed that a very great deal had been learned. A year later those who had been on the course discussed its excellencies. The fact that the whole group had enjoyed doing the things normally done at the week-end by an English country gentleman and his family during his leisure was

significant. They had learned that there are other ways of spending time than at the pictures, the football match or the dance hall. They had learned that people can select their own entertainment and make it for themselves.

We next tried a course on 'English—a Living Language'. This course was held in a country house in Surrey. It was made more academic, on purpose to see how much intensive education a group would take. It lasted from a Friday evening until a Sunday evening.

The aim of the course was to show that English concerned everyone, irrespective of what job they did or what hobbies they had. Everyone needed to speak, to write letters, to read for pleasure and to find out facts. Subsidiary aims were to show how much education could be imposed on a group during a week-end and to provide, during the week-end, an environment conducive to private study. The programme included five lectures, one seminar, a practical test out-of-doors, form-filling, tests, silent reading, participation in speech training, poetry reading and written work which comprised keeping a diary, taking notes on a survey, writing impressions of the week-end. Reference books, dictionaries, anthologies were freely available. Each youngster had a set book to read, everyone had to select their own poem to read at the poetry reading. Written work took five and a half hours. Form-filling, reading ability tests and the Jung word association test took two and a half hours. Silent reading took two hours. There was an eagerness to have all written work marked.

The subjects of lectures were *Language and Life* by Dr. Plummer; *Words and Names and Their History* by Dr. Copley; *Speaking English* and *Poetry Reading* both by Mr. Douglas Sawyer; *What English Literature Means to You* by Mr. Halliday. All the lectures were followed with interest, and one got the impression that quality was important to these young people. The course was designed to show the limitless possibilities of English as a study, and how it concerned them. The speakers approached the subject in a personal way.

Comments on the course were interesting. One labourer who had prematurely left his grammar school wrote: 'These week-ends are a good idea. They are better than ordinary classes, because you are more at ease down here.' Of the lecture on English literature one boy wrote, 'It made you

feel you could go home and start collecting books.' He was a trainee who is working for a technical examination at another Institute but who attends ours for art and for social reasons. One girl wrote of the lecture on *Words and Names and their History*, 'I think the best lecturer was Dr. Copley who made the lecture so interesting and as he spoke he cracked a lot of jokes.' Another comment on this lecture was: 'As I looked round I could tell everyone was interested . . . he let us join in when we liked just as if we were having a family meeting.' A member of staff asked one boy if he would go out to buy him a box of matches after Sunday lunch and the boy declined as he had still to choose his poem for the poetry reading.

During the seminars, written work was discussed and each person had a chance to ask questions and receive attention. The group was left alone during the silent reading for some of the time. When a member of staff went in there was not a sound. The Jung word association test was given to show the emotional and psychological implications of language. The test was given with a certain ritual, a boy managing the stop watch and checking 'reaction times'. Each person tested got a typed report of the test when he got his general report after the course.

The standard in written work was low on the whole, even among students pursuing technical further education. The general grasp of lectures and the interest in the course were high. Left to use reference books and get on with work in a sympathetic atmosphere, these youngsters responded. The conviction that the lecturers really were expert in their subject helped with the success of the course. The fact that work would be marked gave an added stimulus and confirmed a view previously held that these young people want to be tested and react favourably to a high expectation.

All who went on this course frequently refer to it as the highlight in courses, although they worked harder at it than at any other. They had after it, a real sense of achievement. They had perhaps been given some of the atmosphere that surrounds a university course. Meetings have subsequently been held to discuss and follow up the course. During the very few intervals between meals and lectures and private study, it was noticed that the young people jived with energy and abandon. A few said they would have liked a little more free time than they got; but when,

in a summer week-end course in art and physical training, they were given more leisure, we were severely criticized and the course was not so popular as when they had had to work harder.

Other courses are to be organized, because it is realized that a great deal has yet to be investigated before ways of education for leisure and life can be found. There have been many interesting developments in 'adventure courses' for young people during recent years. On such courses tests in physical endurance are given and have proved valuable as character training. The pursuit of knowledge is also an infinite adventure and to the Greeks and to the men of the Renaissance, learning and the arts were infinite adventures. It appears possible that the necessary aim of all school education at adolescence should be to show the limitless possibilities of cultural subjects. It should also offer opportunities for practice in the skills that make the participation in cultural activity possible. It should offer, as Greek education did, opportunity for discussion and the questioning of values, so that the individual has a chance to develop a sense of proportion for himself and to see where the arts, technical and vocational training, and physical exercise coalesce as parts of the good life. From such discussion a dawning sense of the responsibilities of citizens and parents, the place of religion and the limits of materialism may arise. Centuries of precept have failed to teach a sense of proportion. Let us experiment. The youth of to-day are good material. It is our fault if we fail with them.

[The London County Council accepts no responsibility for the authors' opinions and conclusions.]

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EDUCATIONAL METHODS AND EMOTIONAL ATTITUDES

Daphne Nicholson Bennett, Ph.D., Dudley Training College, Worcestershire; Fulbright Lecturer to the United States

IT is a commonplace in educational thinking to-day that the child and not the subject matter is the centre of the educational process. The great work of a person like Susan Isaacs, who brought to the classroom a profound understanding of child needs and interests, needs no introduction here. Not only for a child, however, but for anyone, if learning is to be significant it must be related to experience, not an imposed memorizing of discrete facts. Moreover, as soon as people instead of things become important as the centre of education, the emotional aspects of learning, always present in the learning situation, take a new and constructive position.

This has long been recognized at the younger age levels. The emotional aspects of learning have validity at all levels however, and deserve better understanding at all levels than they have had. Attitudes of prejudice, or disparagement of any person or group, rigidity or an authoritarianism that shows little respect for persons, or the reverse of such attitudes, do not have to be verbalized to be communicated. Even when it is a question of teaching facts, more is taught, as the anthropologists remind us, than the ostensible content. Children in home and school learn attitudes to themselves and to others by contagion and not by precept. Considering the place of emotion in the educative process, Daniel Prescott says that attitudes are organized through experience's 'exerting a directive or dynamic influence upon the individual's response to all objects and situations with which he is in contact.'¹ Prescott claims that teachers should be regarded as personnel workers. A challenge of this kind leads us to examine at deeper levels both teaching in the schools and the kind of training which students receive to equip them for child-centred teaching. It certainly leads us to focus on understanding better the rôle we perform as teachers of teachers.

Certain essential requirements of education as a whole have been high-lighted recently by research into the education of the deaf, carried out in the John Tracy Clinic through the Uni-

versity of Southern California at Los Angeles. Founded in 1942 by Mrs. Spencer Tracy and named after her deaf son, John, the clinic's aim was to concentrate on the education of parents of the pre-school deaf child and to help them lay the foundation of language in the strategic early years of the child's life. (The clinic incorporates also a programme of teacher training and offers supplementary courses for those who are already teachers or therapists.)

An important service of the clinic is a correspondence course which is sent anywhere in the world to any parent of a deaf child between twenty months and six years who may apply for it. The course has been the only source of help for thousands of parents who are too far from clinics or schools to obtain assistance in person. The aim of the course, like the aim of the clinic, is to help lay the foundation of language in the pre-school years. All the work of the clinic is grounded in the study of normal child development. Thus the course, which is sent in twelve monthly instalments, gives instruction to parents in normal interests and emotional needs at different age levels as well as in methodology of language training.² Users of the course are in the position of student teachers who are each given the same information and instruction and then left to use them in the teaching situation.

Success in carrying out the lessons seemed to vary widely. Some research was therefore undertaken which sought to account for the factors which helped and the factors which hindered successful teaching by parents. Reports and correspondence between 74 parents and the director of the course were the source of data. In addition, ways of meeting the difficulties of teaching through parent education in the clinic itself were studied.

EDUCATIONAL principles which are sound for normal children are equally sound and necessary for the education of handicapped children.

¹ Daniel A. Prescott, *Emotion and the Educative Process. A Report of the Committee on the Relation of Emotion to the Educative Process*. Washington D.C.: American Council of Education, 1938, p. 36.

² Mrs. Harriet Montague is the Director of the Course and has been responsible for it since the opening of the Clinic. During that time she has corresponded with more than six thousand families in many countries who would otherwise have had no access to help in meeting the problem of deafness in their children. Thousands of tributes have been paid to her personal interest and selfless devotion in this task. I should like to thank her too for making research material available.—D.N.B.

We may be training touch in the blind, or teaching speech reading to the deaf, or we may be labouring to introduce control to the wildly flaying limbs of the cerebral palsied child. Of prime importance in all our teaching, however, is the child who is being taught. The child is not just deaf ears any more than he is an arithmetic mark. He is first a child. In this sense, therefore, research in the education of either the normal or the handicapped can provide food for thought for both.

The second main point that needs to be made is that an education which places the learner at its centre implies something more in its pedagogics than one person (the teacher) doing something to another person (the learner): it implies a relationship in which the teacher as well as the learner functions as a person. It implies, to use Martin Buber's terms, an I-thou relationship, not an I-it relationship. This assumption is as valid for students and teachers in the training college as for teacher and child in school or home, whether he be normal, with such considerations as the general schools examination ahead of him, or whether he be handicapped and faced with the necessity for compensatory training to reduce his limitations.

Parents invariably ran into difficulty when their method of working was inflexible. Such inflexibility included an exclusive stress on formal time and place for actual teaching. This often meant interrupting a child's immediate interest instead of using it for the purposes of learning. Thus the child's eagerness to go outside at 'lesson-time' would be denied instead of being turned to account.

Of successful methods, the casual approach was frequently mentioned as bringing good response, often after failure with more formal teaching. But casual teaching was by no means a haphazard hit-or-miss approach. It was not successful unless the parent-teacher, in addition to being casual, had a sense of direction and awareness of goals along the way, as well as of methods being used to obtain those goals: the successful teacher would be on the alert to use situations and opportunities as they arose and much specific teaching of words would take place. Using the child's play and his actual experience in life-situations, such as meal times, constituted a concrete approach in which the learning of language was accelerated while the method remained un-

obtrusive. Good response was found when the parent met the child's own requests for lessons. 'His best work is done then,' wrote one mother.

It would appear that the investigation, so far as methodology was concerned, reinforced the validity of the concepts of child-centred education: where the child's interests were used in goals within his reach he tended to learn more than when subject matter was intellectually imposed upon him from above.

However, there seemed to be something deeper at work which either helped or got in the way of the parents' success as teachers. A study which began as research into effective and ineffective methods of teaching young deaf children ended in a study of relationships. It soon became clear, as the data were analysed, that learning was strongly influenced by the quality of the relationship between parent and child and the emotional attitudes of parents were a deeper cause of success or difficulty than the methods used. Attitudes in fact influenced the parents' *ability* to use the child-centred methods suggested in the course.

Child-centred methods of education imply above all acceptance of the child as he is, for his own sake, at whatever stage of development, whatever level of achievement, whatever his limitations. We give him the opportunity to find his strengths, to use his capacities as they mature, we encourage him; but we do not force him by arbitrary standards of our own to goals beyond his reach.

This acceptance of the child as he is constitutes no less a pre-requisite for the handicapped than for the normal child. In the case of the deaf child it was clearly of fundamental importance to accept the child's limitation—his deafness—as an irreversible fact and to understand his achievement in terms of himself. Acceptance was the basic helping attitude in the teaching. Some parents found it impossible to accept the child's handicap and continued to submit him to tests in the hope of finding a cause and a cure. Such an attitude might mean that even the good achievement of a child was rejected—he would be compared to an arbitrary standard or to other children.

There was sometimes a great discrepancy between the knowledge and education of parents and their success as teachers. Members of the higher socio-economic groups and more highly-

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educated people, because of their higher level of aspiration, sometimes experienced greater difficulty in using the course than the less educated people. Emotional problems were reported in the child arising from the parents' sense of social stigma or perfectionist standards and from their driving the child to achieve results. An extreme case was that of the deaf son of a medical doctor who was above average intelligence and achieving well in language according to teachers of the deaf and psychologists. It was reported, however, that he was brushed aside so much that he became a severe behaviour problem and was eventually institutionalized.

Even with a large family of only moderate means the mother achieved a marked degree of success where there was family co-operation and her attitudes enabled her to use opportunities for language teaching as they presented themselves. Such was the mother of four children, the third of whom was a two-and-a-half year-old deaf girl. Exploration of the environment and participation in group activity were encouraged and the child was given as much help in understanding as was needed to compensate for her handicap. All the family showed delight when the child volunteered a new word and they listened to her repeat it, but she was never asked to 'show off' her capacities. Visiting children were asked to talk to her and she lip-read and understood so well that one playmate said she did not believe A. was deaf at all.

The thing that became clearest was that while parents were able to use the suggestions only as constructively as their attitudes permitted, they were unable to change adverse attitudes merely because they knew they ought to do so or were told of better ways. Some parents consistently ignored suggestions because these did not tally with preconceived notions. Such were the mothers and fathers who continued to demand immediate speech from the child although they were told that understanding and lip-reading must come before speech and that speech was not the *immediate* aim of the teaching. At the other extreme were the parents whose rigidity of attitude involved them in a literal following of the course without adapting it to the child's capacity.

It has been found that discussion in classes conducted by an acceptant and understanding leader provides a powerful means of changing

attitudes that adversely affect the parents' teaching. Group work of this kind has been carried out extensively by Alathena Johnson Smith at the John Tracy Clinic. Her attitude, whether dealing with the individual or the group, is characterized by an unjudging acceptance. The aim is to understand and not to judge. A group led in this spirit appears to be a crucible for growth. The basic principle on which the leader works is that what we do is determined not so much by what we know as by how we feel about things, by our attitudes. Thus, although in the classes for parents lectures are given in such areas as child development and child interests, play materials, intelligence testing, the nature of intelligence, and concepts of good adjustment, the lecturer leader does not regard the lecture as the most important part of the course. What the individuals in the group themselves have to say is the focal point for their education and growth. The aim is that individuals shall be given the opportunity to find their own answers.

Alathena Smith says, 'Most people do not know how to listen. They tend to feel good and important only when they are directing, telling, advising, and answering questions. As a consequence of past experience and training many teachers feel inadequate if they do not provide all the answers. One of the important demonstrations which is being made at the clinic concerns this thesis: often it is not an answer which helps the individual so much as having available a person who can listen and understand. The teacher of the past was often thought of as the authority, the director, the source. The teacher of to-day will less often feel she has failed if she can learn to serve an important new function, which is less tangible and more subtle than giving direction. It involves a willingness to take risks, faith in the integrity of other individuals, and in the last analysis it is an expression of faith in our very selves.'

Used to relying on authorities and to 'getting the facts' from an external source, both students and parents sometimes express impatience because they are not being given ready-made answers but find themselves in a position of responsibility for discovering the answers. As their feelings of impatience are accepted and understood—expressing perhaps an urgency to find better relationships with their children, they begin to see that no one

can give them the kind of answer which they are seeking, but that the soundest way and the only way is to find it for themselves.

One often repeated question for instance is a variant on, 'How can I set limits for the child? How can I get him to obey me? How can I enforce discipline?' There is no attempt to outline a programme of setting limits, in answer to such questions. Such a programme and much illustration by specific instance, has already been given in lectures, but individuals need to come to terms with what the matter under discussion means for *them*; otherwise knowledge remains on the level of abstractions. It sometimes helps merely to clarify the attitudes that lie behind such questions—the feeling of inadequacy about setting limits, the feeling that the child does not seem to listen, that it is a question of who can hang on longest in a battle for authority. As individuals find that they are not being judged for their limitations and feelings of inadequacy, they move on to greater honesty about themselves. If negative attitudes are brought out into the open in a non-condemning atmosphere, they tend to dissolve. 'I punish them to get my annoyance out. It isn't them,' was the unsolicited discovery and acceptance by a mother of her own feeling. This led to more acceptance of the child, a more appropriate way of setting limits to his behaviour which the child in turn more readily adhered to: problems of discipline evaporated. 'I am rebelling against feeling that Mary is a burden,' was a step by one mother towards first admitting and then losing the feeling.

Many parents who were asked about their reaction to the group work made such statements as the following, 'I couldn't give the lessons until I'd had this experience in the group. Then I began to understand what acceptance meant. It was a word before. In the group I saw it demonstrated, experienced it, and was more able to give it to my child. And the fact that we weren't just told what to do, but were given the opportunity to find our own answers seems to mean that I can myself give more trust to my child. I can follow his lead in the lessons, use the techniques, and the teaching is showing better results.' Parents said that not only their relationship with the deaf child, but their relationship with their other children and with each other improved as a result of the classes, and several volunteered that

they were grateful for having a deaf child because otherwise they would not have had the opportunity to find a better understanding of themselves and their children and more constructive attitudes in all their relationships. Teachers also, after exposure to the method and philosophy in the classes, began to come to terms with the deeper implications of their own techniques. One teacher, for example, said, 'I found a new dimension. For the first time I knew from experience and saw in fresh perspective the democratic educational philosophy I preached and thought I practised. I began to see what it really meant to understand the child's needs, to listen to people, to live with tolerance.'

As we deepen our knowledge of the educational process two things seem to become increasingly clear. First, methodology involves more than technique. David Jordan¹ writes that creativeness is to be distinguished from conscious cleverness. Likewise, methodology, which requires that the teacher's task is to help provide experiences in which the child can learn and grow, involves more than picking up in training institutions knowledge of what to do. It is more than the practice of devices and the structuring of the environment. The technique has meaning in so far as it is, to borrow the words of Carl Rogers,² 'an implementation of attitudes'. This clearly involves an understanding of the method in terms of one's part in it, and security and integration in one's philosophy and living.

Second, attitudes cannot be changed for the asking. This was demonstrated a very long time ago when Athens tried to impose democracy on the Aegean Islands. Under the veneer of 'correct methods', attitudes can creep through and vitiate the method. A change in behaviour is not in itself enough, and much abuse of 'progressive education' has probably arisen because it has not been the implementation of attitudes, while much criticism has probably been the result of a lack of understanding of the inner meaning behind the outer form.

Democracy cannot be imposed any more than can student-centred methods of teaching. It is suggested that one of the most powerful means of teaching method, as of teaching democracy, is the

experience of it. This is perhaps obvious to many who have been doing precisely that. The way may not, however, be as obvious as it at first appears. There are still perhaps too many of us who, as E. L. Herbert³ says, tend to make our students feel that 'the child is always right'. There is a sense in which the student must experience that he himself is 'always right'—that is 'worth listening to' and 'accepted where he is'. This is paradoxically the quickest way to help him move beyond where he is and to find his feet in following the child's lead. If he can express his doubts and fears and disagreements, and find that his supervisor does not condemn him and can tolerate disagreement, he will be put in a position where he is increasingly likely to find a sound philosophy as a result of his own growth.

I remember a case where a student lost his temper with a difficult child and placed him outside the room. A supervisor roundly upbraided this student for treating the 'poor child' that way. It is true that the child should not have been treated in that way: but neither possibly was it the best way to handle the student. To deal more effectively with such a situation implies a deeper understanding of the relationship between attitude and behaviour. The outward aggression of the student frequently hides a frightened person whose security has been so threatened that he cannot handle the situation and really needs some understanding in his feelings about it. For the supervisor, the situation resolves itself into the need not so much giving advice and instruction, as for a quality of listening, a quality of observing that cannot be faked, which is itself an implementation of attitudes and cannot mean reacting to reactions on the behavioural level merely.

If students are to become the kind of people who can further the democratic way of life through their practice in the schools, they need the opportunity, through participation with each other in their college classes, to acquire for themselves the attitudes and insights which give meaning to the methods they want to use. They will perforce become more likely to make responsible choices, to exercise true tolerance and find a way to co-existence with widely different viewpoints in the world.

¹ David Jordan, 'Education and the Nature of Creativeness,' *The New Era*, June, 1949.

² Carl R. Rogers, *Client-Centred Therapy, Its Current Practice, Implications and Theory*. New York: Houghton Mifflin Company, 1951, p. 24.

³ E. L. Herbert, 'Human Problems in the Educational Field,' *The New Era*, June, 1955.

ADOLESCENTS AND CLAY

Joan M. Brauhnoltz

WHEN I first came to the Grammar School there had been a change of Headmistress, and the school was undergoing a difficult transition from a more regimented system to one in which the barrier between staff and girls was lowered and the staff were coming to be looked on by the children as their friends. Pottery had only just been started, and as it was not possible, with the very limited time and space available, for all to take it, two streams from the first and third forms had been selected arbitrarily. Later we abandoned this method and started two groups from the fourth and fifth forms, hand-picked by the Headmistress and sent to me as 'problems'. They had drifted up the school under the old *régime*, in everyone's bad books, getting bad reports, order marks and detentions, and had taken up a sullenly aloof or actively defiant attitude towards the school. In every case, when enquiries were made, it was found that something was wrong at home. The fact that they had not chosen pottery, and indeed must have suspected that there was some discreditable reason for their having been chosen for it, made my work very difficult, but all the same I think it was well worth while. As the atmosphere of the school changed, these girls who felt themselves failures and rejected by the school either gradually changed their attitude and became successes, or else, if things had already gone too far for this, at least left without a lasting resentment towards the school, because they knew that we had tried to help them.

We now started voluntary groups from the fourth, fifth and sixth forms, allowing the lower forms to come out of their art classes and use the clay if they wished to do so and when it was possible. Among the older girls there were still many who, not being quite up to the academic standard of the Grammar School and yet not weak enough to be transferred to a Secondary Modern School, might tend to feel themselves misfits. There were also others who, slightly mal-adjusted, would not get to a child guidance clinic, either because their parents would not co-operate or because their behaviour was not sufficiently noticeable. Because of their weakness in academic subjects, they were encouraged to drop some, and so had the time to come to me. In the small

freely working groups a great deal of open discussion went on and many problems were worked out, usually without the child's being aware of it. When such discussions were going on I kept myself very much in the background and rarely made any comment. This was not a clinic, nor was I a psychiatrist, nor had the children recognized themselves as being problems.

In my first group of 'naughty girls' the main topics were opposition to the school and pre-occupation with boy friends. They were somewhat wild and noisy but I did not try to keep them quiet. The boy friends and dates were freely discussed and I knew much about their affairs and was sometimes asked for advice. They also talked about what they would do when they left school; Marjorie said, explaining why she wanted to be a children's nurse, that she loved children but never wanted to get married. 'I hate men,' she said with passion, 'I'll never have anything to do with them.' I found that she was living with foster parents but was not happily settled, having had to leave a former foster home where she had been happy. Later she found another foster mother with whom she felt secure and happy. She made several models and took them home to this mother, but clearly her problem went too far back into her past for us to be able to help her much and I hope that later she got the help she needed. Marilyn was an adopted child. 'I've got two mummies and two daddies!' she proclaimed. Her tone was aggressive, but I sensed the insecurity and bitterness it concealed. 'You lot have only got one. My mummy and daddy that I live with chose me! Yours didn't choose you, they just had to put up with what they got.' She had a strong personality and always had to be the centre of attention. She would 'carry on' abusing and attacking the others until suddenly they would turn on her and squash her flat. When this happened I would get her to help me with the clay and she would talk to me for a while. But it never lasted for long, for they all liked her. She worked mainly on the wheel and was very successful; she left to do a course in cookery. Barbara's preoccupation was with racing motor-cyclists and she made models of these expressing enormous speed and power. Once she made a

heart-shaped plaque, painted with flowers and with 'Mother' inscribed on it. This piece of work, among others, got me into trouble with the County Handicrafts Organizer. He complained that it was in shocking taste, which was perfectly true; but I held my ground and told him that all that mattered in this case was that the child had made something in school that her mother would be pleased with. So home and school were brought together and something was done to change the hostile attitude of mother and child towards the school.

Obviously, good taste cannot be *taught* at school. In the sphere of domestic decoration everyone has his own opinion, and everyone has a right to it. These girls had already acquired 'bad', that is vulgar, taste from their homes and from the shops. At this time, on the advice of the county organizer, I was using a good deal of underglaze colour, with which, he told me, charming results had been achieved in primary schools. But the children there had been able to begin pottery before the age when they had begun to notice the china ornaments in the shops, and while their taste was still unformed and their expression free. With my girls I gradually found that we were all tiring of the colours and a reaction followed in which we used almost no colour at all. Susan achieved a number of wheel-made pots which came from the kiln—accidentally—a beautiful greenish-grey. She herself did not like them at the time, but her mother did, so she took them all home. The other day—several years later—she told me that now she did like them. 'We've got them all round the bar,' she said. Apparently her father kept a public house. In the end, I limited the colour to a few slips, including a few bright colours for the younger children.

In this class I also had a number of German girls, orphaned by the war, who were living at the National Children's Home. On the whole they seemed very happy; they kept together in a band but were not cut off from the English girls—in fact some lasting friendships were formed. Often I found them, one working on the wheel, while the others stood round in a circle, singing German folk-songs in parts, to the great pleasure of us all.

When I had got the voluntary groups started, interesting results soon began to follow in the quieter and more concentrated atmosphere, free from the distraction of those who had not chosen

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to work in clay. Frances began to develop as a modeller; she always made women of wonderful strength, solidity and grace. Deidre and Frances always worked together. Deirdre was a solid, pretty child, thoroughly well adjusted and very maternal. She always modelled babies in cradles and mothers with babies, in a very childish way without much power. Frances was watching her with a curiously tense expression; she was making, with great concentration, a series of long upright spirals. This went on for several weeks; I said nothing about them and they went into the cupboard with the rest of the work. 'I don't know why I make them but I feel I must,' she said to me. Deirdre sighed tenderly, 'I do love babies!' Frances replied with passion, 'You wouldn't if you knew as much about them as I do. Small babies are horrible, horrible!' Puzzled about the spirals, I consulted a psychiatrist I knew, and she suggested that they represented the male organ that Frances's little brother had and she had not. I did not know at the time that the baby about whom she had such intense feelings was a boy—but so it was. Next, trying to emulate Deirdre's mother-and-child theme,

Frances made a tremendously powerful woman, kneeling erect and holding out before her a tiny emaciated infant; her whole aspect expressed utter disgust and disdain. After this she made a series of very impressive male figures, tall and emasculated, with bowed heads and hands folded before them, as if in mourning for their lost manhood. These strange figures had a most moving effect. Finally, Frances produced her masterpiece. It was a charming group, a boy and a girl facing each other, holding hands. The girl was a little—but only a little—taller than the boy and she had a thick plait of hair. The whole group, which everyone who saw it loved, expressed spontaneous joy and affection. Soon after this, Frances went on a school expedition to Switzerland. When she came back I asked her how she had enjoyed it and she said, with a look of ecstasy, 'It was wonderful, wonderful!' She had got away for a time from the brother who made her feel deposed and rejected by her parents and had done something marvellous that he could not do. After this she gave up the clay. She became too busy with academic work to do much in the way of crafts, but she still came in to do a little weaving. It is usually the case that when working with clay has had a deeply emotional significance it is immediately abandoned when the problem has worked itself out. It is interesting to note that when Frances talked to her form mistress about her little brother, it was always with glowing enthusiasm; and also that, while in my class she grumbled at having to work in her father's Launderette on Saturday mornings, saying how disgusting it was to sort out the dirty clothes, to her form mistress she always expressed her positive reaction to this—the interest of meeting so many different people and the fun she had. Both attitudes were, of course, genuine.

Jean was always an outsider in this same group. She never mixed with the others and did not seem happy. I found out that she was the only child of elderly parents, had had a good deal of illness, and had a slight impediment in her speech. For a time I gave her some special help and encouragement on the wheel, which she seemed to find congenial. One day I was busy at the sink when I suddenly noticed that Jean was talking—indeed not just talking but positively haranguing the whole class. The others had stopped their work and were staring at her in amazement. I could not hear a word that Jean was saying; but after

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this she was always one of the class until, quite soon afterwards, she made the change-over to weaving. Last time I saw her she said she was hoping to be a deaconess in the church; but it was thought that she was still not quite socially adjusted, being either too aggressive or too inhibited. But there is still plenty of time for this to improve before she leaves school. I hope that she may return to pottery and that, among other interests, it may help her to find her balance.

I first met Margaret on a school expedition of which I was in charge. It was explained to me that Margaret would be coming separately with her parents, since she could not travel by coach. Their journey was a most inconvenient one, by train and bus. When I met them at our destination the situation was awkward. I could not help being irritated at the presence of the parents, especially when they explained, in the presence of Margaret and the other girls, that Margaret was a 'problem child', that she could not travel by coach or eat ordinary food, had and always done everything with them. But Margaret's quiet dignity in this embarrassing situation impressed me very much. The others seemed to accept her, as she explained that she had always gone everywhere with her parents, and liked it. I heard one of them say, 'Poor Margaret, she never has any fun!' Certainly, she looked unhappy. I learned that she was the fifth and only surviving child of her parents, and that there was general concern among the staff about the way they were trying to keep her tied to them in their dread of losing her too. So serious was her state considered that the clinic had been suggested; but the father had 'tried psychology' and it had not done him any good. The parents, and hence the child, were somewhat hostile towards the school and they,

and she, felt that she should have done maths instead of languages. Retarded emotionally, she found the literature beyond her range and she was finding the sixth-form work difficult.

She had never done any crafts at school, since as a rule the academic girls do not have time. But I found her one day in the craft room looking at the wheels and the work. I asked her if she would like to come in whenever she could find the time and she said she would. She began and soon showed that, while never able to express herself with complete freedom, she had the real craftsman's attitude. She studied and practised each technique until she had mastered it and saw each piece of work through to the end, in spite of having very little time. In the course of the year she seemed to become happier, and did well enough in her academic work to gain an entrance to a residential college and a County grant, so that she will make the break from her parents. Naturally, her other teachers have had much to do with this, especially one who made friends with her parents and so helped to change their hostile attitude to the school. Nevertheless, I am sure the pottery helped. She never seemed eager to take her pots home—they are all for her room at College and none for her mother.

In over six years I have only had two children come to my classes who definitely did not wish to touch the clay at all. These were both first-form girls in the compulsory classes of my early days. It was decided not to allow them to give up until half-term, and at the end of that time both wanted to go on. One, I learnt, had been brought up in a convent; the other was a very inhibited child. She did mechanically whatever I suggested and produced some very nice work, but had no ideas of her own and seemed to get very little satisfaction from what she did. She left school early and I do not know what became of her. In both cases, of course, the negative reaction must have been produced by some very early scolding or punishment for playing with something messy. This unfortunate inhibition would be much more common among a class of children who had been brought up by strict old-fashioned nannies with a passion for cleanliness. But most children are a good deal repressed in their desire for messy play. So far none of the children I have taught have had clay in their Infant or Primary schools, but this situation is gradually changing and must make a very great

difference. Among all my beginners there is a great deal of sheer messing about with the clay. They plunge their arms into the bins with shrieks of 'Isn't it horrible?', bang it, squeeze it, throw it up and catch it, before they find any desire to make anything with it. I try to let this phase be worked through without undue hurry, but in the large classes it was impossible to give it full scope. It was largely this which made me feel that we could not, with the facilities we had, continue the large classes of the early experimental period and yet, ideally, every girl in the school should have the chance of this experience, even if it led to nothing further. Incidentally, the Convent child who had at first been repelled by the clay became one of the best in the class; the shame of having been 'dirty' had been worked out and she had produced something good out of the mess, approved by the grown-ups. I remember that she took her pots as presents for the nuns and told me how pleased they were with them.

People who have been brought up to be too clean gain a great sense of freedom and power from the soft and yielding quality of the clay, especially on the wheel, where the slightest pressure produces a dramatic result. It was working on the wheel that first started Jean talking. It was as if all her life she had been pushed and pulled about by other people and now at last she had found something on which she could use her own power.

NEWS AND NOTES

GERMAN SECTION

During the last few months most of the Section's activities have been done in the local groups. To begin with, our group on the isle of *West Berlin*, now led by Mrs. Buckwald, held a monthly session of the local board (a working session with all group members) and, for a wider circle, a lecture followed by discussion. At the beginning of 1956 the group dealt with the themes of the Utrecht conference and the preparation of the German Section Document about the aims and principles of the N.E.F.; also with the planning of the local programme. The debate in the Berlin Parliament on teacher training was followed up by a lecture and discussion in the group. Topics of the other meetings were *The Formation of Personality* and *Creative Activities in the Schools*.

The group in *Hamburg* has difficulty in rebuilding its group life. The older very true friends

of the N.E.F. can no longer be active and the new generation of educators has to be brought into contact. They started by meeting in a very small group which discussed their educational problems and practised creative techniques for the enhancement of their own experience.

Under the leadership of Miss Siebert the group in *Treysa* produced very fine suggestions for the Section's document.

The *Frankfurt* group, led by Mrs. Roemer, had lectures and discussions dealing with new plans for curricula in all schools in the Land of Hesse. In March Dr. Sesemann, our President, gave a lecture about the same problem in West Berlin. The problems raised are in direct connection with the topics of the Utrecht conference and the section document. An experiment was started with new colours for finger painting. The results will be shown in an exhibition in the late summer.

The group in *Munich*, led by Dr. Kreitmair, arranged a successful programme of lectures with discussions for a larger audience at which

Elisabeth Rotten and other well-known speakers talked about *School Experiments*, *The Rôle of Private Schools*, *Social Studies* and *Self-Education as Self-Realization*. There is good co-operation between Dr. Kreitmair and the local teacher organization.

As a result of the conferences and publications of the last year there is a great interest in discussing basic educational problems. Uncertainty about the rôle of the school in the community, about reactionary tendencies, about the influences of the churches, and so on, led to deeper reflection about educational renewal too. Even if the influence of the local groups is limited, the lively conviction of progressive educators, based on the findings of their group work, brings some ideas into practice which cannot be covered in a report. One result of the meetings in many places is the document of the German Section which has been sent to Headquarters for approval in the International Council.

BRUNO W. KARLSSON, *Secretary*

Book Reviews

The Sane Society Erich Fromm.
(Routledge and Kegan Paul. 25/-:
for the International Library of
Sociology and Social Reconstruction).

We sometimes say jokingly 'All the world is queer save thee and me and even thee's a little queer'; but Erich Fromm's new book *The Sane Society* proves convincingly that most of us are more than a little queer, and indeed that there is little to joke about in our present predicament. Although he is obviously describing America, those of us who come from other lands can draw small comfort from this, knowing that the trends he describes are common the world over. The mad worship of money and success, the feverish straining after possessions, the grasping of increasingly trashy ways of escaping from situations that oblige us to relax and think and feel, are trends we know to be in our society. As Fromm shows, they produce neurotic symptoms of unrelatedness, anxiety, loss of faith and loss of caring-love. 'Can a society be mentally ill? Is it not true that, when these symptoms are found not just in some individuals but in most, the whole should be treated?'—he asks, and the reader is bound to agree.

He then traces what has led us into these conditions—and his case-history is as convincing as his diagnosis. Some tragic aspects are high-lighted: for instance it is suggested that many of the innovations that have been fought for in order to better the lot of the individual have failed, because the

basic needs of the individual have not been fully understood. In some of the warmest passages in the book Fromm describes these needs as he sees them; man's need to love in a caring way, his need to feel rooted, his need of avenues of productive energy—and these passages off-set the heaviness of spirit which much of the rest of the book creates.

In his final sections, which could be described as treatment, Fromm gives some inspiring accounts of experiments that are being tried out in Europe in the fields of production and industry along 'sane' lines. He tells of men who have gathered small groups about them which work creatively and profitably. Everyone who is involved in such work-groups seems to grow towards maturity because the whole set-up meets the needs of the individual. Fromm says, 'A healthy society furthers man's capacity to love his fellow men, to work creatively, to develop his reason and objectivity, to have a sense of self which is based on his own productive powers.' How far is the society in which we each find ourselves doing this? Here is the challenge to the reader: herein lies the prognosis for society.

Nancy Sherrard

Mankind Against the Killers
James Hemming. (Longman's. 15/-.)

This is an important book with a wide appeal. It puts into readable form a great breadth of up-to-date and vital knowledge relating to human health. Those who will want to read

it include the general reader, the secondary school teacher and his older pupils, the sixth-former pursuing general culture outside his special subjects, the lecturer in liberal studies in training colleges or colleges of further education, and those responsible for the education of nurses and of medical auxiliaries.

The particular merit of Mr. Hemming's book lies in the way in which it illustrates the unity of knowledge. Too few books bridge the gulf between the subjects of the curriculum, and many students at all levels fail to see the relatedness of facts and ideas gleaned from different disciplines. In this book we have a whole picture. Drawing from such apparently diverse fields as psychology, physical geography, food chemistry, and the history of medicine, Mr. Hemming builds into an integral whole what might have remained only fragments of information. The reader is thus helped to make more sense of what he knows of the world. He may go further: he may begin to establish the habit of trying to see things 'whole'. And for teachers, this book might well serve as a model of how to build up the knowledge needed in any major project in the social sciences.

Mr. Hemming writes with enthusiasm. He would have his readers appreciate the urgency of the problems of health, the extent of the progress recently made, and the enormous burden of work still to be undertaken to rid the world of want and disease. He sets out to open the eyes of youth to the possibilities of service and ad-

venture, and to the need for both training and goodwill for those who enter the lists of mankind against the killers; that is, of mankind against pests and diseases, and of mankind against prejudices and negligence.

No scientific background is assumed in the reader but he is led to see how scientific knowledge and attitudes of mutual respect among people can benefit both individual health and well-being and the welfare and happiness of the human race. Many scientific principles, many customs, and many terms in common use are simply explained; and Mr. Hemming's whole theme is illustrated by a variety of stories, many with an authentic personal flavour, about the doctors and research workers whose fight to control nature is represented here as the greatest romance of our time. Finally, interspersed through the volume are some very satisfactory photographs, including such an imaginative group as that illustrating 'Man's Skill in Balance'.

Betty Adams

Television and Rural Education J. Dumazedier. (Unesco. 21/-; \$3.50; 1,000 fr.)

'Can television be used as an instrument of culture, and can collective viewing of television programmes be a means of education in rural areas?' These questions prompted Unesco to support an experiment, ably conducted by Mr. Dumazedier, among the tele-clubs which have sprung up during the last four years in the villages in the Aisne Department around Paris—villages suffering from isolation, material handicaps and financial and social problems. Unable to get to a cinema in the big towns or to support one in their own village, the country people in this part of France, as elsewhere, had depended for some years on 16 mm. film-shows, provided often by commercial undertakings in the local school. The increasing cost of hiring such films led to a crisis in the cine-clubs, which had been formed by the local education authority to sponsor such performances; and, in 1950, the club at Château-Thierry decided—largely as 'a kind of joke'—to go over to television. It was an immediate success and within four years the tele-clubs had grown to 180 in this district and they are growing at an increasing rate.

Those of us who are interestedly watching the effect of television on our own families or on school children will want to know whether this French development has any lessons for us. The National Council of Social Service here is already sponsoring a national experiment in group viewing in youth

clubs and community centres, and educationists who remember the achievements and the disappointments of the Group Listening movement sponsored by the B.B.C. may be wondering whether television can provide what sound broadcasting failed to provide—a means of attracting a new mass audience to groups where the stimulus afforded by programmes can become the driving force in an educational process through group discussion and other activities.

Mr. Dumazedier's study among fifteen of the tele-clubs east of Paris gives a clear and most readable account of the situation and of its educational potentialities. The TV set in a village would usually be bought from a fund raised by local collection—usually in the space of three or four weeks. It would be installed in the village school and available for viewing in a classroom every evening. After three free visits, the villagers would pay a small admission fee on each visit—averaging two a week. After some of the programmes, a discussion would develop. Some special documentary programmes were produced for the groups, somewhat on the lines of the Canadian 'Farm Forum' series. The effect of these programmes, and of the experiment as a whole on the village com-

munities, has probably been considerable, not only as a direct educational force but also in helping to bridge the great gap between country and town, and so checking somewhat the drift to the towns, which is so much a matter of concern in France. As Mr. Dumazedier once said: 'with TV the village boy cannot only visit the Folies Bergères but he can get a better view of the girls than the people in the stalls!'

Whether group viewing will last is another matter. When asked if they would like to have a TV set in their own homes, only 20 per cent. of the tele-club members said 'no'. Some 75 per cent. said that, in that event they would still like to attend the club—a tribute to the clubs perhaps, but also possibly a reflection of the need to have an outing once or twice a week just as the town dweller who has TV still goes to the cinema. Even if group viewing is only a phenomenon of transition like group listening, which flourished when only one person in five had a radio set but declined when wireless was in every home, it may have a special importance in suggesting standards of discrimination and in showing, if only for a time, the educational value of group discussion.

Joseph Trenamen

WE PLAY AND GROW SERIES

THE PLAYMAKERS

PITMAN

By **Maisie Cobby**. Six books of rhymes and jingles for developing movement, speech and playmaking in infant schools. The material is based on the child's natural interests and play activity. Lavishly illustrated in full colour with pictures that serve as valuable visual aids. Six books, 3/9 each. Teacher's book, 9/-.

By **Maisie Cobby** and **Eric Newton**. A course in dramatic activity for juniors, based on movement, speech and playmaking, making use of rhythm, rhyme and repetition. Illustrated with over three hundred delightful drawings. Four books. Cloth, 4/- to 5/-. Board, 4/9 to 5/9. Teacher's book, 8/6.

Parker St., Kingsway, London, W.C.2

The Americans: Ways of Life and Thought. Various authors. (Cohen and West. 8/6).

In this book of printed broadcasts, Professor Billington's chapter on 'The Frontier Tradition' gives the greatest help towards understanding the American way of life, for his descriptions of the first pioneers and of the general mobility of these early Americans give one a true sympathy with their present-day life and thought. One of their problems is openly and helpfully discussed by Professor Franklin in 'The American Negro'. The reasons for the different attitudes to this problem become clear, as he puts all points of view.

The important subject of 'American Youth at School' is discussed by Professor Lee, whose view is 'that the nature of a country's education is perhaps the surest indication of the primary ideals which its people hold dear'. With this in mind, the full description of school life in America is very interesting, and in comparing the British sixth form with its American counterpart the greatest differences in approach and administration are emphasized. School life must play a great part in forming ways of thought and this explanatory description of aims and ideals of American education is of great help in understanding the various pictures of American life given in this book.

Government and politics have chapters of their own, and also seem to be introduced under many other headings, but all the information given is necessary for the understanding of America's position in the world to-day. Chapters on Journalism and Industry are closely linked with the descriptions of Government, altogether giving a very full picture of the administrative side of the American way of life. The domestic picture, however, is not so apparent; I would like to have learnt a little more of American people, their pleasures and pastimes.

David Daiches' chapters on 'The American Novelist' were to me the most enjoyable of all. In lighter vein than the other subjects, and given over to the enjoyment of reading, they are in perfect harmony with the rest of the book. The extracts from novels truly fulfil his purpose of giving 'imaginative life to some of the problems of American civilization'.

Each chapter of the book is full of thoughtfully-chosen information made interesting by authors with detailed knowledge of their subjects, and a reading list at the end indicates sources of further information and interest.

Rowena Annand

Kees Boeke Various authors.

(J. Muusses, Purmerend, Holland. Obtainable from the Friends Book Centre, Euston Road, London, N.W.1. Price, post free, 22/4).

This large and handsome volume, with its twenty-four beautifully reproduced photographs, was originally planned to commemorate Kees Boeke's seventieth birthday. It was presented to him on April 21st last, and is a fitting tribute to the love and admiration he and Betty Boeke have inspired among people of many different countries.

The author of the 'Short Account of Their Lives and Work' (pp. 1-81) is Wyatt Rawson who only recently described Kees' life-work in *The Werkplaats Adventure*. It is perhaps never easy to write a biography of a living person; it is especially difficult in the case of such men as Kees Boeke whose educational ideas and ideals aspire not only to change radically obsolete, conventional educational systems, but also to change man himself and his place and function in a better organized world. In S. J. C. Freudenthal-Lutter's contribution: 'The Significance of the New Education Fellowship for and in the life-work of Kees Boeke', written in Dutch, the following words of J. J. van der Leenw are quoted: 'Representative man represents not what is, but what is coming; he is midwife to a new age.' This is the central theme of Mr. Rawson's short account which might easily have fallen into an abstract disquisition on the merits of a new order. However, the author shows how Boeke's ideas have arisen from the background of his life and experience, his never-failing hope amidst ever-recurring adversities, his struggles and the gradual ripening, realization and materialization of his ideals. He describes Boeke's life as a Dutch engineer, a Quaker missionary, an international pacifist, and finally as the founder of a highly successful progressive school, the 'Werkplaats'. He tells, too, of Boeke's great love of music and the important place which music has in his educational methods. Particularly moving is the human and humane story of Kees and the 'Werkplaats' during the days of the German occupation.

The great problem of our time is how to strike a balance between the extremes and excesses of individualism and collectivism, or in other words, how to preserve spiritual and human dignity and individuality as well as true fellowship in a world of ever increasing mechanization and automation. This problem can be solved only by the full development of the spiritual and creative faculties of responsible children and adults alike.

And it is especially this creative element which emerges from Wyatt Rawson's fascinating story, and from the other articles, several of them in English and French, by S. H. Wood, Walter and Irene Laffan, Geneviève A. Dreyfus-Sée, Dr. G. Bolkestein, C. J. Rol, J. R. Janssen, S. J. C. Freudenthal-Lutter, Professor M. J. Langeveld, Wilhelmina J. Bladergroen, Hein Herbers, Hermann von der Dunk, K. C. Lambert-Anema and Professor W. Schermerhorn.

H. and D. Friedman

SOME POLISH FILMS

Films of Poland recently showed an interesting programme of educational films suitable for children, among which by far the outstanding one is on *Biskupin*, a prehistoric settlement discovered in a lake north of Poznan. It dates back to the beginning of the Iron Age and had been built on an island over an area of about 24,000 square yards. People of the Lusatian culture lived there until some hidden catastrophe overtook the settlement. Its preservation is such that Sir John Russell, the President of the British Institute of Sociology, called it a 'Slavonic Pompeii'. The film shows very well the kind of life that was led by these ancient sun-worshippers who devoted themselves to farming and animal husbandry. The population consisted of over 1,000 people, and about five million articles have been discovered and reconstructed. *Films of Poland*, 81 Portland Place, W.1, are willing to lend copies and stills, as well as descriptive material.

In the same programme of documentary films, two other aspects of life in Poland—this time contemporary—were shown. First, their method of weather forecasting; this was not merely a clear and popular exposition of techniques but gave us a chance of seeing ordinary people at work—one of the things one can so seldom do.

Secondly, a film of young people climbing in the High Tatras, the Alps of Poland; again, the interest was held by their way of moving together and by the rôle of their leader, as much as by the beautiful mountain scenery and the fairly gruelling ascent.

Finally, we saw two puppet films of good quality. The inevitable social content was not overpowering and so did not mar the quality of puppetry, photography and colour. In *Circus under the Stars* the play of imagination is surprisingly free and original, and it would be my choice for inclusion together with *Biskupin* in a documentary programme for schools or youth clubs. The same body will give details of hiring facilities for all these films.

Margot Hicklin

THE NEW ERA

IN HOME AND SCHOOL

GROUP PATTERN OF A CONFERENCE

THE Thirty-fifth Anniversary of the New Education Fellowship coincided with its Ninth World Conference. This was held at Utrecht from the 26th July to the 8th August, 1956, under the general title of *Constructive Education and Mental Health in Home, School and Community*.

The conference pattern was as follows: four Counsellors were appointed—Dr. Juliette Favez-Boutonier, Professor of Psychology, The Sorbonne; Mr. Mulock Houwer, Director, Zandbergen, Holland; Mr. Ben Morris, Director, National Foundation for Educational Research, London; Dr. W. D. Wall, Department of Education, Unesco. Each of these was in charge of six or seven of the twenty-five group leaders,¹ who themselves were in charge of groups of from twelve to fourteen. Members came from twenty-five countries.

Fifteen months before the conference met, the Counsellors had met in a short residential conference, during which they drew up the programme and nominated group leaders. They and the group leaders met for two days in Utrecht immediately before the conference assembled. They discussed, both as a body and in their four separate Counsellors' groups, the way in which they intended to set about their work, the ends they hoped to achieve, and some ways of dealing with the difficulties that each expected to meet. They met again for a full morning after the conference had dispersed, to assess it and to suggest improvements in technique that might be adopted next time.

The group discussions lasted from 9.0 to 12.0 o'clock each day from the 27th July to the 7th August, with no meetings on Sundays. The group leaders met their Counsellors daily to discuss their work at length. The conference met in plenary session half way through at the request of the four Counsellors who answered

questions put by Professor J. A. Lauwerys and from the floor. The influence of this session was apparent in the ensuing group work. On the penultimate day, the groups of three Counsellors worked without their leaders, whilst these conferred with their Counsellors about their final report. During the last day and a half the Counsellors, each with the help of his own group leaders, reported on and discussed the conference in full plenary session.

This issue of *The New Era* contains the Addresses made at the opening of the conference: one paper by Mrs. Sidonic Gruenberg on *The Challenge to Parents To-day* and the Secretary's Report to the International Council on the work of the Fellowship during the past two years, together with Dr. Saiyidain's comments on this Report. In the following issues we hope to publish the papers given to the whole conference by: Dr. John Bowlby, *The Roots of Human Personality*; Professor El Koussy, *Remaking the School for Mental Health*; Dr. Margaret Mead *Changing Education in a Changing Society*; Monsieur Roger Gal, *The New Education, Past, Present and Future*. These will be followed by descriptions from some group leaders and conference members of topics discussed, and also of how the work and life of a group developed, at any rate in some typical instances. Finally we hope that the Counsellors will sum up.

All that need be said at this point is that the groups were not run for the exchange of facts and ideas on education and mental health across national boundaries. Nor were they run merely in order to give members an experience of the mechanisms and discoveries of 'Group Dynamics'. We were exploring a third way according to which members could contribute from their own experience and enthusiasm, and at the same time watch the effect each, of his own contribution on the group life, and that of other members' contributions on his own thinking and feeling.

¹ See page 198.

**MR. G. W. ARENDSSEN HEIN, President of Werkgemeenschap voor Vernieuwing
van Opvoeding en Onderwijs**

As Chairman of this morning's session I want to give you on behalf of the Dutch Section of the New Education Fellowship a most hearty welcome, and I have to announce to you a few alterations in our programme. First of all we thought that only the Minister of Education was sending a representative, but we are lucky to have also on the platform the representative of the Ministry of Social Affairs and Public Health; so you will hear first the opening of the Conference by Dr. J. H. Wesselings on behalf of the Minister of Education, and then Dr. P. J. Piebenga from the Ministry of Social Affairs and

Public Health. After that the Deputy Burgomaster of Utrecht will welcome the congress, and then the President of the Congress, Dr. Elisabeth Rotten, will speak to you.

We also have on the platform some distinguished guests who will not speak to the meeting this morning but who give you their most sincere wishes for the well-being of this congress. Among these people are Professor Rümke, the former President of the World Federation for Mental Health, and Dr. Wall as representative of Unesco.

I now have the honour to introduce to you Dr. Wesselings on behalf of the Minister of Education.

DR. J. H. WESSELINGS, Representative of the Minister of Education

WHEN one compares the school of to-day with that of fifty years ago one is struck by the enormous changes which have taken place in the relationship between the school and the child, between teachers and their pupils. In the past, a school's first task was considered to be the instilling of a certain quantity of knowledge, determined by and derived from the traditions of the past, with which one felt obliged to cram the pupils' heads so as to enable them to carry on those traditions, and so become good citizens. It is now considered that to promote individual development and the harmonious unfolding of the personality is the first duty of all education. Although the intellectual formation of its pupils still remains the first task of the school, it is now considered that the way in which this intellectual formation is embarked upon must be in accord with the child's own real development, physical as well as intellectual, for the child during every moment of his waking life is reaching towards adulthood, and it is this which determines what he does and how he learns.

The guiding ideas which lie behind this new orientation of education have been, it is true, in the minds of the great educators of the past. They have been able to force a road for these only because the general climate of opinion is now ready to receive them. All the same, the founders of the N.E.F. seem to me to have contributed a great deal towards the acceptance of these new ideas. It is your Fellowship which has sought out and discovered men and women working in their own countries who had an experi-

mental attitude to education and were working for its renewal. One must admit that when they started working in this sense they were regarded with reserve and, at times, even with suspicion. There is nothing astonishing about this for their ideas were revolutionary, and in pursuing their experiments they did not always behave with sufficient prudence. In the first place, they were perhaps unwilling to seek criticism of their new ideas and, in the second place, they sometimes pushed them too rigorously and too impatiently without giving others time to catch up with them. All ideas must mature slowly whilst, at the same time, they need champions who will do all they can to get them accepted.

In a newspaper article Mr. Daalder summarizes the ideas of the new education, as follows:

First, one must break absolutely with the old classical class system—which inevitably entailed that some children were left down a year to repeat the work they had failed to master—and substitute for it a new individual way of teaching which does not demand of the child predetermined achievements to be reached in a given time.

Second, we should encourage the individual activity of every pupil.

Third, a greater and closer contact should be established between the individual child and his teacher.

Fourth, we must increase the child's liberty, particularly his liberty to speak, act, move about and to choose for himself the work he will do. From this it follows that the school environment must be changed: the class rooms will lose their formal, rigid aspect; school benches will be replaced by tables and chairs, and the children will have available to them a rich variety of material that is within their own comprehension and suited to their interests. The teachers will no longer sit enthroned at their high desks.

Fifth, the function of the teachers is changed. They no longer merely instruct the children, but direct their work. They will observe and analyse the children,

assessing their capacities in a way which will help their future choice of work, their personal development and the kind of help they need from the teacher.

Sixth, it is no longer intelligence alone which is important, but the whole personality of the child. This is why emphasis is laid on the physical, aesthetic and moral development of children, as much as on their intellectual development. In order to promote the child's social development the new school insists upon group work, encourages the group spirit, and seeks ways of enabling the children to place their individual work at the service of a common enterprise. The children must be enabled to feel that they are members of a larger whole, and they must be enabled to wish to place their various gifts at the disposal of that community. The independence of each worker should be rounded off by willingness to give and accept help—the kind of help which the old classical education considered a crime, but which the new school considers as essential to the community.

These are a few aspects of school life which the new school considers necessary to the upbringing of good members of the community. Nevertheless the sum total of what the new educator considers desirable has not been achieved up to the present. In their most orthodox form, his principles have been achieved only in a fairly restricted number of schools. But, and this is much more important, their general trend has been accepted by almost all teachers. The old classical school certainly no longer pleases anybody, and we all aim roughly at the same things as does the new education, though we are by no means agreed as to how they can best be achieved.

It is in no way astonishing that all the plans of reform set out by the Dutch education authorities during the post-war years are marked by the ideas of those who seek to renew education. To cite only a few examples, the plan of reform put forward in 1951 by Professor F. J. Th. Rutten, the predecessor of the present Minister of Education, stresses the need to make the curriculum itself conform to the psychic structure of the child. Further, there is a very exact note putting forward the ill-effects of repeating a class, and urging that these should be avoided by making classes homogeneous as regards the talents of the children and by ensuring that lessons should be within their grasp; also by establishing a system of moving them up in the subjects in which they are strong instead of the old system of wholesale promotion to a higher class. Elsewhere there is a note on paying attention to the individual activity of children and the development of their independence.

Furthermore, in the note presented at the beginning of 1955 by the present Minister, Mr.

J. M. L. Th. Cals, and Dr. A. de Waal, State Secretary in the Ministry of Education, the need to develop expressiveness in children with special reference to their aesthetic development is emphasized. Furthermore, it is added that a great deal more attention must be paid to the individual capacities of each child than has hitherto been done. The authors of this note are still striving for a much gentler transition from primary to secondary education. It is above all in the field of secondary education that the authors insist that more attention should be paid to the individual capacities of each child.

I could give many other examples of the gradual infiltration of ideas similar to those I have just cited. There is no doubt whatsoever that these ideas are bearing fruit both in official circles in Holland and amongst practising teachers, although they may not be making headway in the radical forms in which they were originally presented and according to which they are still cherished in some circles. Amongst those who have done most in the Netherlands to promote the idea of the new school, we must cite Kees Boeke who has played and still plays an important part in your international organization. It is to a large extent his energy, his tireless activity, and his indefatigable idealism which have contributed to the change in our educational thinking.

You are now on the eve of your Ninth World Conference. I am certain that your deliberations will shed light on many subjects of high educational importance which hitherto have found only partial solutions. Without in any way wanting to belittle the interest of other matters in your programme, I should like to record the great importance which I attach to your discussions on the rôle of the group in the educative process. I feel certain that your conclusions in this domain may have a highly important bearing on the reorganization of the structure of the school.

In conclusion I have the honour to represent His Excellency the Minister of Education who greatly regrets his inability to be with you at this opening session, and who has asked me to convey to you his kindest wishes for the success of your meetings. May the results of your work be of great advantage to the youth of the countries represented here, and to the youth of the world. With these sincere good wishes, Mr. President, I declare the conference open.

DR. P. J. PIEBENGA, Representative of the Minister of Social Affairs and Public Health

THE Minister of Social Affairs and Public Health, who very much to his regret has been prevented from being present at this opening, asked me to welcome, on his behalf, the members of this Ninth World Conference, and to express his best wishes for the successful discussion on the issues before this congress. This I do with much pleasure. Ever since its foundation in 1921 the N.E.F. has set itself ideals of a very high order, such for example, as the wish to contribute to the preservation of peace by improved systems of education. Even though, as it turned out, this wish was not to be fulfilled, the N.E.F.'s idealism and its activities have proved to be sufficiently strong to resist the violence of war, because the principles laid down by the founders proved to be right in themselves. A way of education has to be found for our youth which will not concentrate exclusively upon intellectual achievement but which will be adjusted to the requirements of the twentieth century, which differ from those of the last century.

In our country, too, men like P. Kohnstamm and A. H. Gerhard, to mention only two, stressed the need for changes in teaching and education. In this connection it is important to mention the *Werkgemeenschap voor Vernieuwing van Opvoeding en Onderwijs* (The work community for renewal in education and teaching), created in 1935, and started under the inspiring direction of Kees Boeke, which has been doing, and fortunately is still doing, so much valuable work. This is shown by the very fact that W.V.O. has been entrusted with the honourable and difficult task of taking care of the organization of this conference, which task I am quite sure it will carry out successfully.

During these years the N.E.F. has come more and more to believe that in order to attain the goals which it has set itself, educationists must keep closely in touch with all those who, in other ways than through the school, have to deal with young adolescents—people such as psychiatrists, psychologists, sociologists, criminologists, welfare-workers—in short, all those who are active in the wide fields of mental hygiene, child welfare and education. Meetings such as this will enable us to establish criteria for contemporary education in the interest of the individual and the community.

From what has already been said it appears clear that there is a great deal of interest to be gained from the activities of this congress by the Public Health authorities, and more especially from the side of mental health. In your official programme the following theme has been announced, *Constructive Education and Mental Health in Home, School and Community*, which in itself shows the value which this congress sets on mental hygiene. One glance at the five main topics of the conference enables one to realize the overwhelming influence that can be exercised by education if it pays due regard to mental health.

The definition of mental health given by Professor Querido, now President of our National Federation of Mental Health, is that mental health consists in aiming at healthy relations between human beings, and between human beings and their social institutions. We know that the seeds of many different conflicts in later life are sown in early youth as well as in adolescence. We know also that the way in which the child is brought up, and in which he is taught, can be decisive for his further development. You, as experts in the field of international child welfare, have the fine but nonetheless difficult task of comparing and rectifying some of your ideas, in order that those who are children now may in future form a society in a state of complete mental health. I firmly believe, judging among other things by the way in which you intend to arrange your discussions during this conference, that this wish will not remain unfulfilled.

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MR. H. PLOEG, Deputy Burgomaster of the City of Utrecht

I VERY much appreciate the opportunity given me at the beginning of your conference to welcome to Utrecht the many delegates from all over the world. Utrecht, the city of congresses *par excellence*, is almost an automatic choice whenever a conference is to be held in the Netherlands, though I venture to suggest that the fact that your Secretary, Mrs. Freudenthal, is also our fellow townswoman was not without some influence. Initially you will hold group discussions; this offers many advantages, and probably the most important is the realization that certain fundamental problems are quite the same everywhere. I assure you that the civic authorities of Utrecht, having themselves many duties in the sphere of education and teaching, have great interest in your work and will not fail to read with care and interest the accounts of your discussions.

You will be living in our city for some weeks. We shall be glad to do everything possible to make your stay here pleasant. I hope that our citizens will receive you as welcome guests. I am extremely gratified that you have made provision in your very full programme to pay some attention to the land and people of the Netherlands, the ways of life and our culture. The lecture to be given by our compatriot, Dr. Annie Romein-Verschoor, entitled *Wooden Shoes and Other Things Dutch*, will certainly be an excellent opportunity for this. I suppose that she will dissuade you, should it be necessary, from the conclusion that all Dutchmen wear baggy trousers and wooden clogs, and will make it clear to you that we are interested in many other things.

As Deputy Burgomaster of the city of Utrecht I trust you will not take amiss my hope that your conference work will leave you sufficient time to see something of our city. It has much to offer of cultural and historic interest. Next Thursday the municipality will have the privilege of receiving the Conference Delegates in the Town Hall. On that occasion I hope to have something to say about the nature of your meeting. For to-day I will keep strictly to these few words.

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DR. BROCK CHISHOLM, former Director-General of the World Health Organisation writes:

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JOSEPH LAUWERYS, Professor of Comparative Education, London University, writes:

'I would not dare to say that this book is specially suited to adolescents or children—like myself, several of my friends have been enchanted with it and have gained much from it! But I would offer long odds that it would be understood and thoroughly enjoyed by boys and girls in secondary schools. It is both an honour and a pleasure to be allowed to praise and to recommend it.'

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LONGMANS

**DR. ELISABETH ROTTEN, Joint President of the Conference,
Hon. Vice-President of the N.E.F.**

It is a great honour and an immense joy to me to welcome you all in this fine weather in this beautiful hall and in this generous city, greeted by the bells of the Dom. I must start with apologies for the absence in this great moment of two colleagues with whom I was and am to share the presidency of this congress. Dr. Laurin Zilliacus of Finland, who has been one of the strongholds of the new education work almost from the beginning, is kept in his country by severe illness. His telegram was read out last night. Professor Lauwerys is retained until the end of this month by his duties at the University of London, particularly as an examiner. He has charged me to give you a message of respect and good wishes until he can join us and work with us, as he is looking forward to doing, next week.

Then it is my first and most pleasant duty to thank Her Majesty the Queen of the Netherlands for having graciously accepted the patronage to the Ninth World Conference of the New Education Fellowship. To have had Her Majesty's moral support and sympathy behind us has been a great encouragement to us during the time of the preparations. It is well known how, beyond this country, Queen Juliana has very much at heart the building up of a truly co-operative world, and that she is one of those who combine with a wide outlook the understanding that such a world can be built up only on constantly renewed, sane and warm human relations, within the countries and between the countries. And that such relations can be created best by an education based on mutual understanding, helpfulness, and the joy of living together and for others. We thank Her Majesty with all our hearts, and we hope to respond by the quality of the work before us.

Our welcome and thanks are due to more representatives of organizations and institutions and individuals in Holland and in the international field than I can enumerate in the short time given to me. May I just give the names of some of them?

We welcome and we thank Mr. Broekman, Director General of the Ministry of Education; we have to thank also very much the Minister of Public Health and Social Welfare, and we have just had the pleasure of hearing the delegates of these two ministries speaking to us. For the World Federation of Mental Health we welcome

Professor H. C. Rümke of the University of Utrecht, who represents its Dutch branch, the Dutch National Federation for Mental Health. The Dutch branch of the International Union for Child Welfare is represented, and we welcome the representatives of the Municipality of Utrecht which has done so much to make this conference possible, and to make it a very pleasant occasion. We regret that we cannot thank personally Mr. Burgomaster himself, who is absent from the city. We also welcome the representatives of the Governments of Egypt, Greece, Poland and the United Kingdom; the representatives of Unesco and of the World Health Organization; of the Dutch Roman Catholic and Dutch Protestant Study Circles for Education; the *Association Montessori Internationale* which has the beautiful name of A.M.I.; The World Confederation of Organizations of the Teaching Profession, and many other organizations, institutions and individuals working in the field of education, in Holland and in the international field.

We also thank the counsellors and group leaders who have come to share with us their experiences, their view of things and their wisdom. It has always been the great privilege of the New Education Family—the New Education Fellowship—you will excuse this slip which I think is very characteristic. It has always been our privilege to unite persons of all professions who have to do with childhood and youth, as well as with natural and voluntary educators, in a common endeavour based on continuous self-education and an awareness of the needs and possibility of the community in the present and in the future. This has made possible both a clear conception of a spiritual undercurrent and obligation which allows no deviation; and an elasticity in the application of basic principles in constant creative adaptation to new needs and fresh openings of to-day and to-morrow. Dr. Harold Rudd¹ has made us feel that there is a continuous stream of development and evolution in our work, and that the initial steps made the next ones possible and necessary.

It is lovely to welcome to-day old friends, well-known faces, and young people and newcomers, for the purpose of working together in an atmosphere of mutual inspiration.

¹ *Contrasts in Culture and Education, 1921-55, The New Era, February, 1956. O.P.*

THE CHALLENGE TO PARENTS TO-DAY

THE AGE-OLD PROBLEMS IN THEIR MODERN SETTING

Sidonie Gruenberg, Special Consultant to the Child Study Association of America¹

I HAVE been studying and advising upon child development and family relationships for many decades. One of my qualifications for this work which is perhaps not negligible is the fact that while I was working with the Child Study Association, I also brought up four children, three sons and one daughter, and have now ten grandchildren. So I have never lost touch with the actual growing up of children and with the problems that the modern family confronts.

From these problems I will pick out a few of the most striking in our present-day society, which will show clearly the changes that have taken place in our way of life—not changes within ourselves, not changes in our relationships, but changes in the kind of setting that we have for our families to-day.

The two topics that have always been on the top list of those discussed through these decades by people who work with children and with families are discipline and sex education. Apart from these two topics, and of course influencing them and affecting our attitudes to them, there are two background subjects: the mobility of the modern family, and the changed status of woman in our society. I think that both are international problems.

Mobility of the Family

Let us take first the mobility of the family. What does it do to family relationships? Men and women have not changed biologically; they have not changed emotionally; they still expect the same things of life, their goals are the same. But the ways in which they can achieve them have changed, partly because families to-day are not continuously living in the same place. Home used to be a house that was stable and part of a community and what is happening to modern families? I represent, of course, the nation where it has happened tremendously, where our modern families are living detached from their roots, as it were, driving through new country.

I can see the same thing happening to the families that are moving into the apartments that are being built by the thousands all over Europe.

Here they are going to lead different lives from those in which they were brought up, where they were part of a community, where they belonged to a church, with people knowing them and their parents, and where there was a feeling for the family. Now each family has to carry its gods and altars with it wherever it goes, and as far as children are concerned they are more dependent immediately on their parents. If a parent fails a child in one of these apartments there is no one else to turn to—no grandmother, no friend of the family, no minister who has known the parents and the family.

Now there are great advantages in this independence; the modern family is less circumscribed then by tradition and by the expectations and corrections of other people; but they pay a very high price for their independence because they may have no one outside to turn to. We have to devise some means of producing in a new way some community consciousness. Otherwise children and young people are lost. No parents, no matter how kind, understanding and effective, can apply individually the moral sanctions that were once a function of the church, a function of the society in which we lived. We have to create some new group-consciousness so that it is not just the parents and their children who decide what is right. This is particularly true during adolescence.

Where the larger family living as one household is still the custom, every adult cares about each child. One woman I know went to India with her husband and three children. She tells me that when she went to a gathering with her five-year-old son, anyone who happened to be around would correct this child or show him what to do. He resented this very much, because coming from the United States he was accustomed to have his mother alone tell him what to do. So he complained to his mother: 'She's not the boss of me.' That any but his parents should care what he did was a novelty, and I think that points up what we have lost as well as what we

¹ Child Study Association of America, 132 East 74th Street, New York 21. Publishers of *Child Study*.

have gained. In the independent family the child has lost neighbours who care whether he behaves well or ill, and he has lost the chance to recognize early that behaviour is not just a personal relationship but a social one. If parents fail, there is nobody else to take up the slack. We must devise something to take the place of some of these forces that, perhaps for good and sufficient reasons, we are now abandoning.

The Changed Status of Women

In most countries of the world women have either achieved, or are in the process of achieving, the right to go to school and to get professional education. But, in so doing, women have to some extent cut their lives in two. There is a detachment from family life in order to get this education, most of which has to be done outside home. Once it is achieved, men and women share occupations, share professional work up to the point of marriage and often afterwards. The real conflict (if there is one) comes when children come into the family. Then everything changes and goes back to primitive organization. No matter how many degrees you have, when you are a mother you are still a mother; you go through the same biological processes, and the care of the child remains the same. In our country, where so many young women go to college, we find that when you question any girl of any age, what she wants is a home and husband and children. That has not changed. Even in the medical school and in law school, what they really want is to get married, and have a home and children. But when they enter that home, it is not a straight process as it used to be from the parents' home into their own home where they continue to do the same sort of things which they had been doing in their parents home. Now, they leave a profession, a shop, a factory, they leave financial independence, for that home which they have been dreaming about, and they are very happy. But they may also be terrifically lonely, especially in those circles where the families have their independent homes. There is no one there all day long but you and this baby. You have been accustomed to co-workers, you have been accustomed to professors who tell you whether you have done well in their subject, and suddenly there is no one who can tell you whether you are an A mother or a B mother. You are completely on your own, and you have a hundred duties for

which you have had no preparation, not only in actual working but spiritually.

In the United States, where we have gone so far in women's education, there is now a very dangerous reaction because so many women find themselves inadequate when they come to this much desired climax that they say to you: I wish I had taken cooking instead of physics; I wish I had studied home management instead of politics or economics.

This, of course, is no answer, because if women now really tried to go back they would go back to a much more primitive status than that held by our grandmothers. Our grandmothers and great-grandmothers were executives of establishments of farms and spinneries and cannings and sewings, and they worked with or supervised many other people. But if we go back and seek for woman only the rôle of domestic worker, then she will not have as much scope as did our ancestors; she will just have this little place, this apartment, and that does not give enough scope for a woman. By and large women have great executive ability. Many of our marital troubles arise when there is too narrowed a scope for this tremendous power that is in women.

Our education has not recognized the very obvious fact that women have different phases to their lives. Men live vocationally in a straight line. Woman has the pre-children phase, the terrific absorption whilst she is bringing up a family, and then many many years when she is not a practising mother. People discuss whether or not a mother should work outside the home. But which mother? The mother of a nine-months-old infant or a mother like me with grown-up children? Formerly, a woman had as many children as she could possibly have, which took up decades, and then she usually died when she was about fifty and sometimes before then. The most graphic way of seeing that in the United States is to look at cemeteries. In the earlier period a man had to have two or three wives in order to rear a family because the women died young. Now we have millions of widows who outlive their men. This is a great basic statistical change which ought to affect our education, our economics, our employment and so forth. Men live longer than they ever did before but women live even longer—women never had it so good, as they say. And I suppose we are not properly grateful for that.



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But I am interested in what it does for families. You see it affects the relationship of the husband to the wife, the expectation that she has for the future, whether she is going to devote from ten to fifteen years intensively to raising a family and then be ready to go out, if necessary preparing herself, for something else; or whether she is going to fasten herself on her former duties and do what we call a stretch-out job—doing as much for the fourteen-year-old as she used to do for the four-year-old because she has to function. This is not only an individual, it is a social problem.

Discipline

Now for the age-old problem of discipline. In the raising of children, in the development of the infant into the responsible growing personality, we have discarded some of the authoritarian principles of complete control, of stopping a child's behaviour by an authoritative action. Dr. Bowlby has given us a wonderful presentation of some of the concepts that have come to us from Freud and other philosophers and scientists, and which have really revolutionized our ideas. The Child Study Association were pioneers in accepting some of these, at least as hypotheses and working principles. I know we shocked even a city like New York in 1912 when we invited a psycho-analyst to present these concepts to a lay audience. But forty years or more have passed since then and many of these ideas have been tried out, and there are subsequent lessons which we must learn. I would like to use a few examples that I have observed in practice; for instance thanks to these concepts we know that a simple thing like thumb sucking is due to an inner drive; many people have accepted the fact that you do not stop an infant from sucking his thumb but that you find substitute satisfactions up to a certain point. Many people have taken the first step of letting them suck their thumbs but have not taken the second step of helping them to grow out of it. Many psychiatrists and psycho-analysts do not help the parent and the teacher into this second stage, when the child may really want your help in taking the next step. This applies to a great many other situations—toilet training, table manners—all kinds of things that are right at the infant stage and where the adult has to help the child to take the

next step. You must meet the child's needs, but there is a very fine distinction between the child's wishes and his needs, and they are not always the same. I remember when I was a young mother myself that to hear of these new concepts was like a curtain going up. It illumined so much that I had observed and not understood. But then you have to discover, mostly for yourself, the art of applying them.

This was particularly true in discipline because here the adult, whether teacher or parent, fails the child if he does not know the difference between needs and wishes. George Bernard Shaw, who was such a great artist in making phrases and articulating certain ideas, said years and years ago that when all other autocracies will have vanished from the world the last autocracy left will be the family. And then he added, 'usually governed by the worst disposition in it'. And in many cases we find that the worst disposition is the child's! It certainly is not progress to replace one unreasonable kind of demand for another unreasonable kind of demand.

We have also learned during these decades a great deal about what children need; we have learned to respect individual differences, to accept the child for what he is with his individual needs and capacities. But these children whom we have been understanding grow up and become individual kinds of fathers and mothers. And yet we give them a stereotype of what it is to be a good mother.

I find a great relief in mothers when I tell them that there are many different ways of being a good parent, that what is easy for one is very difficult for another. Some are wonderful with infants and others really have to struggle to be good with infants, but may well be better in the later relationships. Aspiring to be just this one kind of person defeats our original aim, does it not? If we are going to let them develop individually, we ought to let them develop individually as adults too.

I find in observing families that nothing that is bad for father and mother is good for their children. If there is a kind of restriction on the kind of lives that fathers and mothers have to lead, that cannot possibly be good for children. For instance, I met a young woman—an American girl who was married to an American. They lived abroad for a while, and she felt that the education that her children got abroad was much better

than the education you could get in the United States. That is a perfectly acceptable kind of observation—but what did she do? Her husband went back to his work in America and she stayed abroad in order to give her children that kind of education. That could not possibly be good, and of course I suspect that she wanted to leave her husband and was using her children as an excuse. Nothing is so good, or so much better, that it can be allowed to disrupt the family.

It cannot possibly be good for children to disregard the needs of parents and grandparents when they are living in a family. The father who is away from home has special needs, the mother who is confined to the home needs to get away from the home—that is her special need at certain periods. I think that the best preparation for adjusting socially to the community and to other adults is to learn that kind of considerateness, that kind of understanding that everyone has rights and that everyone has special needs, and they have to be met as best you can within the family. And at some point somebody has to be sacrificed, but it cannot always be the same person that is sacrificed. In other days it was fashionable to be a martyr and women used to hide behind their martyrdom. They used to be pretty demanding about it too. And they wanted an awful lot of gratitude for what they were giving up. But to-day it is not fashionable for one member of the family to become a martyr and to accept limitations at all times unquestioningly.

Sex Education

In modern times, even in countries like Japan and China where it used to be just a family affair, they are asking for literature in order to interpret reproduction and the life process to the children. I am old enough to have been at the forefront of that movement in the United States. When my oldest son, who is almost fifty years old, was a little boy, public lectures on how to tell the child The Truth—the word Sex was never mentioned—came into fashion. At one such lecture we were told how, if we told our children that babies were *not* brought by the stork, that would ensure their moral development and we would have no further problems. Well, that all sounded very alluring and the lecturer gave us very specific directions. She said we should go home and take our child

on our laps—preferably at sunset—and then we were supposed to tell them this truth, that the stork did not bring the babies. Then our children would throw their arms around our necks and say: 'Mother, I love you more than ever now.' Well, we all went home and we waited for sunset. But then a scientific mood came upon us and we all met again and compared notes; and we found that not a single child had said: 'Mother, I love you more than ever now.' What they had done was to besiege us with questions which we were utterly unprepared to answer, and that is how it began. So we went the whole gamut of telling children everything and giving them long lectures on reproduction. Things went so far that the spiritual aspect of human love was left entirely out of the instruction we gave our children. It became so factual that I was moved to lead the counter-revolution. I wrote a little book called *The Wonderful Story of How You were Born*. I had never written anything for children directly. But I felt that we needed something that would give them a feeling of wonder and awe and beauty. It has been one of the greatest pleasures in my so-called career to be able to change the course a little. There is now this acceptance of the fact that you help children to accept the story as something wonderful, and not as in the same category as where does rice grow and how does the automobile work.

Evaluating Ideas and Experience

The challenge that has come to parents in modern times is in general to recognize the obligation that they have to interpret values and standards of people with whom they are in disagreement. That is a completely new rôle, not only for parents but for educators and teachers. I do not envy our ancestors much—they had a very difficult time—but I do envy them that feeling that they knew what was right! To-day we have to say to our growing young people: I believe in this. I think this is right, but Mr. So-and-So, who is just as good as I am, thinks diametrically the opposite. It is confusing for our young people that we who are supposed to know do not agree among ourselves and never will. That is something that is gone and we have to accept it and find our way within it.

What has grown up in our time is a certain protection of childhood, an idealization of that

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state and a wish to have the young untouched by these conflicts and these forces. We protect them but we deprive them. We are surely challenged to interpret, to introduce them not only to good but to evil, to have them know about death and destruction and about unkind thoughts that themselves may well have and that other people have. Our educative process must include having the child know about the world he lives in. If we withhold that, we deprive them under the name of protection. We who are parents, teachers, social workers, have to accept the challenge of evaluating all kinds of new ideas, of interpreting them and introducing our children not only to words but to actual contacts with other people, and with other peoples into a world that is much more complicated than any in which we grew up

and certainly much more complicated than any that our parents knew.

This is one of the reasons why the New Education Fellowship and other organizations that are international and concern themselves with world problems are so important to each of us as individuals. We seek in our narrow circles to know what the impacts are, but we must represent to the growing children and young people the link between all these forces, and we cannot operate unquestioningly on our own beliefs and our own traditions. That is a very complicated and challenging problem. I do not feel that we ought to be afraid of it. I think the opportunities are tremendous, the resources for gaining insights and understanding are very great, and all we have to do is to make use of them.

GROUP LEADERS AT UTRECHT

Dr. Hans Aebli, visiting Professor and Acting Director of the Institute of Psychology, University of Saarland; Mr. G. H. van Asperen, Deputy Chairman and Lecturer in the courses organized by the Dutch Society for Individual Psychology; Miss Hannah Berry, Lecturer at the Institute of Education, University of Bristol; Mr. Heinrich Bolle, Head Master of Oberjesa Volksschule, Germany; Miss Molly Brearley, Principal of the Froebel Educational Institute, Roehampton, London; Miss Beryl Paston Brown, Principal, City of Leicester Training College for Women; Dr. Charles Burns, Senior Psychiatrist at Birmingham Child Guidance Service, and Child Psychiatrist to Dudley Road Hospital, Birmingham; Miss Irene Caspari, Clinical Psychologist, Tavistock Clinic, London; Professor Abdul Aziz El Koussy, Dean of the Institute of Education, Ein Shams University, Cairo; Miss Catherine Fletcher, Principal, Furzedown College, London; Miss Ruth Frøyland Nielsen, Chief Inspector of Special Schools in Oslo; Mademoiselle Ursula M. Gallusser, Educational Psychologist in the Education and Child Development Unit of Unesco; Mr. R. Gulliford, Tutor of the Course for teachers of educationally subnormal children at Birmingham University; Mr. Cato Hambro, Secretary General to the National Association for Mental Health (Norway) and the Oslo Association for Mental Health; Mrs. E. L. Herbert, Lecturer in the Department of Education, University of Manchester; Dr. Fernand Hotyat, in charge of a course in Genetic Psychology at the Training College and Director of the Research Team of *l'Institut Supérieur de Pédagogie du Hainaut*,

Belgium; Miss Marjorie Hourd, Lecturer in the Department of Education, University of Exeter; Mrs. Inger Kristine Mortensen, in charge of the practical training at *Kursus for Smaabørns-pædagog*, Copenhagen; Mr. Alex Muschinsky, teacher at the Bernadotte School and at the *Kursus for Smaabørns-pædagog*, Copenhagen; Mrs. Anne Marie Nørvig, Headmistress of Emdrupborg Experimental School; Dr. M. L. Kellmer Pringle, Lecturer in Education at University of Birmingham and Deputy Head of the Remedial Education Centre; Miss P. G. Prins, Co-operator in the National Office for Child Welfare, The Hague; Madame Anne Ancelin Schutzenberger, Research Assistant at the *Centre d'Etudes et Recherches Psychotechniques*, Paris; Dr. Cora Tenen, Senior Lecturer in Education at Furzedown Training College, London; Professor J. W. Tibble, Director of the Institute of Education, University College, Leicester.

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HEADQUARTERS REPORT, 1955-1956

IF the expectations of the International Council when it met at Askov in 1953 had been fulfilled, its next meeting would have been held in 1955. It seems appropriate, therefore, to begin this report by referring to the change in the Presidency which occurred in that year, when Dr. K. G. Saiyidain succeeded Dr. Carleton Washburne as President of the Fellowship. Our gratitude to Dr. Washburne for his long services to us and our welcome to Dr. Saiyidain on his assuming the burden of office have already been expressed on behalf of the Fellowship by the Headquarters Guiding Committee, and subscribers to *The New Era* will have read with pleasure, and indeed with exhilaration, Dr. Saiyidain's Presidential Letter last December. And we at Headquarters have had repeated occasions for gratitude to Dr. Washburne for his help and friendliness since he laid down the Presidency.

As so much time has passed since the last meeting of the International Council, it may be helpful to recall some of the decisions taken in 1953 and to examine how far it has been possible to implement them.

On the programme side there were three items. It was agreed that all Sections should be invited to initiate and support activities aimed at promoting better mental health among teachers, parents and children; that they should promote parent-education, and also more realistic education for world-mindedness. From the Section reports that reach us continuously at Headquarters, and from the fact that the Utrecht Conference is being devoted wholly to the theme 'Constructive Education and Mental Health in Home, School and Community', it can be said that these three aims have been largely pursued. That is not to say that the work in these fields is completed for they are, and must be, a continuing concern of the Fellowship.

Five decisions were taken concerning organization and the day-to-day working of Headquarters. It was agreed that the Guiding Committee should be strengthened by members from all Sections who were in London for study courses or other purposes and that there should be at least one meeting a year in London to which representatives from each European Section should be invited.

In spite of invitations to the Sections, it has, unfortunately, not been possible to strengthen the Guiding Committee in this way, but a special meeting of the Committee was held in December, 1953, at which ten Sections were represented. The major decision of that meeting was that the plans laid down at Askov for the 1955 Conference should be so altered that the size of the Conference could be virtually unrestricted, and that, like the pre-war conferences, it should serve as a platform and publicity for the N.E.F. This meeting also approved the principle of annual or biennial meetings of Section Representatives for an experimental period, thus endorsing the recommendation of the International Council.

It was agreed that, if money allowed, the secretariat should be strengthened by at least one non-British, paid, part-time or full-time member of the staff. Money, most unfortunately, has not allowed.

The two remaining decisions have also been largely implemented. *The New Era* has aimed to publish more articles by non-British authors and, in some numbers, language has been simplified to meet the needs of readers at a less advanced stage of educational thinking. Sections have quite definitely increased their support of N.E.F. projects and their financial support to International Headquarters.

Members of the International Council are no doubt fully aware that the increased support by Sections has not nearly sufficed to close the gap in Headquarters' annual budget. In an attempt to set the finances of the Fellowship on a sound footing, a special Finance Committee was appointed by the Headquarters Guiding Committee, under the Chairmanship of Mr. H. A. R. Binney. The main work of this Committee has been to draw up and approve an appeal document which it is intended to circulate, in the first instance, to a number of picked firms in the United Kingdom with a view to obtaining financial support from industry. It is intended that this appeal should be sent with a personal covering letter to the Chairmen of these firms and, if this pilot scheme is successful, an appeal will be launched on a major scale. It is hoped that, if some success is achieved in the United Kingdom, the document,

suitably adapted by National Sections, may enable them to 'launch campaigns to tap all possible sources of finance', as was agreed in Schedule A on Finance, attached to the Minutes of the International Council meetings held in 1953.

As this meeting will shortly be considering the audited accounts and Balance Sheet for the year ended 31st December, 1955, when it will be possible to discuss very fully the financial affairs of International Headquarters, I shall say no more on this head at the moment than to express our very warm appreciation of the efforts made by our President, Dr. Saiyidain, to obtain financial support for our work. Thanks to his efforts, we received last year a donation of 5,000 rupees from the Government of India and £250 from the Sir Dorabje Tata Trust.

There has been ample evidence during the past two or three years that concern for the reorganization of the Fellowship and for a re-statement of its aims and principles is not confined to the International Council. These matters have been the subject of discussion at the 1954 and 1955 meetings of Section Representatives, culminating at Weilburg last year in the decision that all Sections should be asked to send, for consideration at this meeting, a re-statement of aims and principles which would be appropriate to their own local conditions and which, at the same time, might be approved by the Council as being fully in accord with the aims and wishes of those responsible for guiding N.E.F. policy internationally.

This statement was before the meeting at Weilburg, where Section Representatives and Headquarters Staff had the inestimable benefit of the criticism and advice of a number of the pioneer members of the Fellowship. Those of them who were able to accept invitations included: Dr. Pierre Bovet, Mrs. B. Ensor, Dr. A. Ferrière, Professor J. Marcault, Mr. A. S. Neill, Dr. Elisabeth Rotten, Dr. Harold Rugg, Dr. W. Carson Ryan, and Miss Clare Soper. This meeting was a memorable occasion in the history of the Fellowship and it may well prove to have been a landmark too. We are greatly indebted to the German Section for their hospitality on that occasion.

As befits an organization concerned mainly with people and their inter-actions, most of the work of International Headquarters has been

concentrated during the last eighteen months on human relationships, mental health and group techniques. The *ad hoc* committee on *Attitudes in Teachers*, which was set up in London in 1953, has continued its work and is on the point of concluding an investigation into the satisfactions and dissatisfactions of teaching as a profession. Stimulated by the Turquet/Alcock Report, and as a result of its own investigations, this Committee hopes within the next twelve months to issue a report which, it is hoped, will be helpful to teachers and to those concerned with teacher-training in many countries.

In April, 1955, Headquarters organized, at Bishop Otter College, Chichester, what is believed to be the first International conference for Inspectors of Schools. Its theme was *The Rôle of the Inspector*. Twenty-eight Inspectors and Supervisors attended from fourteen countries, namely: Australia, Barbados, Belgium, Cyprus, England, Germany, Holland, India, Israel, North Borneo, Sweden, Trinidad, Wales and Yugoslavia. Three papers were given, one by Professor J. A. Lauwerys, one by Mrs. L. Herbert, and one by Miss M. L. Hourd, but the main work of the conference was done through discussion, mostly in four small groups, but partly in plenary session. As an integral part of the conference pattern members spent at least one two-hour session daily either in a painting group or in a movement group. The highly permissive chairmanship of Mr. Ben Morris, and the freedom given to conference members to structure the proceedings, provided a very unusual experience for most of those present. This type of conference was planned deliberately in the belief that it would provide a more illuminating experience than would a closely structured programme. The final plenary session of the conference seemed to show that almost all the members had seen the purpose of the conference, which was not to pass resolutions or produce other documentary results, but to give members a formative experience which would influence their attitude to their work when they resumed it each in his own country. As one member wrote afterwards: 'I am rather of the opinion that the participants, myself certainly included, came to the conference in a frame of mind which opposed the general atmosphere in which the N.E.F. had organized the work. But the aim, looking back on it, had been clearly stated. "The purpose of this conference is to

enable members to exchange facts and views on the aims and techniques of school inspection *in a peaceful setting which gives time for personal meeting.*'' It would seem that the risks taken in planning the conference on such permissive lines were fully justified.

In May, 1955, the planning of the Utrecht Conference, the main lines of which had been laid down by International Headquarters and approved by the Guiding Committee, was carried a stage further when a residential meeting of the five Counsellors appointed by the Guiding Committee, was held at Talboys, Oxted, Surrey. At this meeting the programme was worked out and group leaders were appointed. A further meeting of Counsellors took place in Paris in June, 1956. Members of International Council will already have had some opportunity to sample the unique character of the Conference which the Counsellors designed.

Co-operation with Specialized Agencies of United Nations and other Non-Governmental Organizations

The relationships of the N.E.F. with other organizations, Governmental, inter-Governmental and non-Governmental, have remained cordial and active. At our present Conference we welcome the representatives of the Netherlands and Polish Governments, as well as Dr. El Koussy, who represents the Government of Egypt, and Mrs. Danica Nola as representative of the Government of Yugoslavia, which she also represented at the N.E.F. Conference for Inspectors in 1955. We are greatly indebted to Unesco for its support of our 1956 Conference, not only by means of finance but through giving us the services of Dr. W. D. Wall as a Counsellor and of Mlle. Ursula Gallusser as a Group Leader. Unesco's financial support by way of annual subvention has also been continued. On our part, we have been represented at the following Conferences and Seminars organized by Unesco. The joint Unesco/B.I.E. Conferences on Public Education, Geneva, 1955 and 1956, at which Professor Robert Dottrens represented the Fellowship; a meeting of Non-Governmental Organizations held in Paris on the 6th and 7th September, 1955, to discuss Unesco's draft programme for 1957-58, when M. Roger Gal put forward the Fellowship's proposals for a major project on the in-service training of teachers; the Unesco Institute of Education, Hamburg, Seminar on Parent-Education, Septem-

ber 1955, when Dr. Peggy Volkov was our representative; a meeting of experts on the Promotion of Teaching on Race Questions in Primary and Secondary Schools, Paris, September 1955, when Mr. Ben Morris was our representative; the Fifth Conference of Non-Governmental Organizations, Paris, June 1956, represented by the International Secretary.

Relationships between National Sections of the Fellowship and their Unesco National Committees have developed during the last three years. For example, when support was sought for our project on the in-service training of teachers, it was received from the French, Indian and Norwegian National Commissions, and N.E.F. representatives in six other countries promised to raise the matter with their National Commissions.

The Fellowship was also represented on the Working Party on Technology and the Human Factor, and *The New Era* and Section magazines have given increasing space to reviewing Unesco's publications. As members will recall, there have also been two special numbers of *The New Era* published in conjunction with Unesco—one on *Informal Work with Youth* (November 1954), the other on *Inspection and Supervision in Schools* (November 1955).

The 1956 Conference has also brought us into a closer relationship with the World Federation for Mental Health and with the World Health Organization. We are indebted to Dr. J. R. Rees and Dr. Soddy of the W.F.M.H. for advice over persons whom we should approach in planning the preliminary stages of the Conference, and to the W.H.O. for meeting the expenses of one main speaker and a group leader.

Sections and Membership

Amongst news of N.E.F. Sections, I have to report the dissolution of the Progressive Education Association in the United States. At the moment we have, therefore, no Section in that country, but I am pleased to say that, thanks to the efforts of Dr. Harold Rugg, we have a number of individual members who subscribe directly to International Headquarters, while Dr. Carleton Washburne is taking a lead in approaching the Association for Supervision and Curriculum Development with a view to obtaining its adhesion to the Fellowship. We are delighted to welcome, as an observer at this meeting, Miss Ruth Dodds, representing that Association.

In Finland we are fortunate in having affiliation with the Mannerheim League for Mental Health and we very much regret that their representative, Dr. Rahkimo, has, owing to unforeseen circumstances, been prevented from attending this Conference.

The Council was glad to recognize Kokusai Shinkyoiku Kyokai (the Society for International New Education) of Japan.

It is with regret that we have learned that the Northern Ireland Section and the Cape Town Branch have temporarily gone into suspension.

In its search for ways of retaining and increasing its membership, the English Section has experimented with a new form of organization, namely that of small 'fellowship circles', meeting mostly in private houses but in some cases in schools and teacher-training colleges, for discussion of important educational problems. This organization is proving very successful in England and the New South Wales Section has brought the idea to the notice of its members.

The Rôle of International Headquarters

I turn now to a discussion of the rôle of International Headquarters and the possibilities which seem to lie before the Fellowship at this juncture. The membership of the N.E.F., which stands at about 15,000, is comprised almost wholly of members of twenty-nine National Sections. People join their National Section partly because they are hoping to find better ways of educating the children and youth of their own nation and expect to discover new insights in fellowship with other like-minded teachers and parents; and partly because they want to belong to an international body and get new inspiration for their ordinary daily work from what is done in the schools of other peoples.

The International Headquarters of such an organization can obviously work in one of two ways. It can either be content to keep the Sections in touch with each other, give them news

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of each others activities and explorations, and organize conferences at which they can meet and exchange news and views; or it can consider this co-ordinating work as important but secondary, and set out primarily itself to be aware of weaknesses and difficulties in the education of children, and to ask itself and the Sections questions about how these weaknesses are being, or could be, alleviated. In other words, it must have an independent programme of its own, the better to nourish the Sections and enrich their work.

The International Headquarters of the N.E.F. has always played this dual rôle. The Executive Board, which has always consisted of distinguished educationists, helps the Guiding Committee and the permanent Secretariat to put their fingers on the growing points in educational thinking, and so to induce the National Sections to think about the renewal of educational practices, which without such stimulus, always tend to lag behind social change and to be more or less self-perpetuating.

This need for an independent programme for International Headquarters is proving to be more important than ever now. The post-war

growth of nationalism which has been the almost inevitable result of the need to mobilize national energies for reconstruction, has made it increasingly difficult for our National Sections to look far beyond their own borders. Yet the mere fact that the Sections have joined and helped maintain an international body proves that within our membership there is a real wish, both to come together and to read about educational practices and experiments. But, whilst this international feeling is clear, the extraordinary burden of work that falls upon the teacher in any country makes him less able to raise his head from his immediate task and look around for solutions that might make education more apt for his pupils and its provision less exhausting for himself.

Two consequences stem from this: Sections find it less easy than of old to think and work internationally, and more difficult to enlist new members.

The Future of the Fellowship—Choice of Roads

What, then, is the remedy? Where does the future of the Fellowship lie? I see before us two main choices. We could become merely a federation of bodies working nationally in a number of countries; or we can remain truly an international fellowship, using the skill, the experience and the culture of our Sections to advance our general aims for a more sensitive understanding of man's educational needs, for the deeper satisfaction of his feeling for humanity, and a closer realization of his hopes for a saner world. If the former, then we not only severely limit our opportunities but lose the main reason for our existence. If the latter, then two further choices arise: we may identify ourselves more closely with Unesco and other United Nations agencies, becoming their mouthpiece and their tool. I do not think that either they or we would wish this or like it if it came about. Alternatively, we may continue to set ourselves our own programme, linking it where appropriate with that of the U.N. agencies, but remembering all the time that our concern is with people rather than with projects, with qualitative rather than with quantitative advance, and that our strength lies in the flexibility of the Fellowship rather than in its mass or weight.

As the main elements in this programme, I would suggest the continuance and development of work to which we have already put our hand, and through which I believe we have a special

contribution to make—basically in the field of human relationships, specifically in parent education, the education of teachers, and, within the school, the better understanding of the relationships between children and adults, between children and their contemporaries, and between adults in and under authority. An important means to these ends is the group work in which many of our members are skilled, whether in the Arts or in discussion, and I would hope that the N.E.F. might give a high priority in its programme to the proper application of group techniques in the service of education, for this is an aspect of the New Education just as liable to be brought into disrepute by misconception as any other of its ideas. If money could be raised for an N.E.F. International Centre where group leaders could be trained, where teachers could come for refreshment through the Arts and discussion, and where research on group techniques could be pursued, it might open up the way to some of the fundamental changes which education in all countries must undergo if the demands of our rapidly changing society are to be met.

Communication

Whatever the path the Fellowship may choose to follow, it is evident that it must pay attention to its lines of communication, whether between Sections, between Sections and International Headquarters, or between these and the rest of the world community. Sections have always been encouraged to form links with each other, and many instances exist of co-operation between them. One means of increasing this co-operation was suggested at Weilburg, when it was proposed that three or four Section Secretaries might co-operate to organize regional conferences at which each Section would for part of the time hold its own annual meeting. It has not been clear to us at Headquarters whether those who proposed such regional conferences intended them to replace the meetings of Section Representatives. Nor are we clear whether meetings of Section Representatives have been as valuable to the Sections themselves as they have been to Headquarters. It will be recalled that in 1953 representatives from seventeen Sections met in Copenhagen and that this meeting was experimental—an economical substitute for the appointment of a travelling secretary which the Fellowship has always needed and never been able to afford.

At Copenhagen it was decided to hold a similar meeting in 1954 at Brussels, and there it was decided to meet at Weilburg in 1955 with some of the pioneer members of the N.E.F. Thus these meetings have acquired a self-perpetuating tendency, without having any real constitutional basis. It is for this Council to consider whether they should be accorded constitutional status. In order to reach a proper decision in the matter, I would suggest that it seek the views of those who represented their Sections at these meetings as to whether anything of value has been fed back to Sections from what was undoubtedly a valuable personal experience to their representatives. The Council might also find it helpful to sound the opinion of Mr. Ben Morris, who was Chairman of all these meetings of Section Representatives.

Another point on which Headquarters seeks guidance is the degree to which Sections welcome the kind of theme or project suggested from time to time for general co-operation either by the Sections themselves or by Headquarters. Do such projects heighten the sense of fellowship and of a common purpose, or do they sometimes seem irrelevant or an imposition on a clear-cut Section programme administered by voluntary and over-worked Secretaries?

At all times, correspondence, *The New Era*, Section magazines, the Book Club and other publications, and the personal contacts with

visitors to Headquarters, or between members travelling abroad have strengthened the ties of fellowship. Our relations with the rest of the world community have been maintained through conferences, correspondence, personal visits, representation on committees, our publications and such publicity matter as we have from time to time been able to afford.

It would greatly strengthen us at International Headquarters if this Council would, during the next few days, examine the means of communication I have just outlined, and give us the benefit of its advice. How can these means be improved? What other means might be devised? What are the implications of the Weilburg suggestion of regional conferences? What are the implications of the annual or biennial meetings of Section Representatives and should such meetings be continued? Are Sections desirous of receiving suggestions of topics or projects that they might pursue? What are the views of this Council on the rôle of International Headquarters?

These are some of the questions we at Headquarters should like to have discussed. These are amongst the matters on which we should value your guidance so that we may the better plan for the years ahead.

J. B. ANNAND, *International Secretary*

[*Report presented to the International Council of the N.E.F. at its meeting at Utrecht, Holland, 1956.*]

A NOTE FROM THE PRESIDENT

IT is a matter of profound personal regret to me that I cannot be present at the Conference to participate in the lively discussion of many important issues pertaining to the future of the Fellowship. I have every hope, however, that this meeting of many kindred minds will help to elucidate some of the problems which have been raised in the Headquarters Report for 1955-56.

For the last few years, the Fellowship has been facing the crisis of growing financial stringency which has necessarily limited the scope of its activities. I hope the appeal that the Finance Committee proposes to issue will meet with a generous response. But that is not enough. Its National Sections and groups in all countries must combine in a co-operative project to place the Fellowship in a position of financial stability. It is true that the work in which we are engaged

is not of a spectacular nature but can it be denied that it is of basic significance? I find it difficult to believe that dignified and well-planned publicity will fail to make a reasonable number of persons appreciate its importance and come forward with financial support.

In this context, it is a matter of special regret to me to find that the Progressive Education Association of the United States has been dissolved and is no longer available as a valuable arm of the Fellowship in that country which has played a conspicuous part in developing new educational trends. The spirit of experimentation in schools, the stress on human dignity and freedom, the readiness to adapt curricula and courses to individual needs—these and many other strands that are woven into the texture of American education are invaluable elements in

'New Education' and more than compensate for any defects or tendencies to obscurantism that may have crept into it. We cannot, therefore, afford to lose the stimulus of American association with our work. I know, from personal contacts, that there are many fine American educators who are sincerely devoted to these ideals and I venture to hope that, before long, there may be some other educational Association or group which may take the place of the P.E.A. I am not concerned so much with the *size* of the group as with its quality and hope that we shall soon have this lacuna made good. I entertain a similar hope about two or three other groups which have ceased to function in recent years—I trust, purely temporarily.

I shall resist the easy temptation to anticipate your decisions about the various issues raised in the Report. May I, however, with your permission, make one or two observations about the future rôle and programme of the Fellowship? I have no doubt that, in spite of the establishment of Unesco and the existence of many large-sized organizations working in the field of education on a national or regional basis, there is not only room but urgent *need* for the kind of work which the Fellowship has been doing. Its approach, as the Report rightly points out, is *qualitative* rather than *quantitative*; it aims not so much at launching big projects of educational expansion and development as concentrating on certain basic issues, often of an intangible nature, which determine the inner spirit, quality and flavour of education. It endeavours to 'keep its fingers on the growing points in educational thinking' and also to make its own contribution to such growing points. They are not merely points of *technique*, inportant as they are in their proper place, but have to do with the relationship of education to the needs and problems of modern life as well as its ideals and aspirations. It is only in the context of this relationship that, to quote the words of the Report, we can hope to achieve 'a more sensitive understanding of man's educational needs, a deeper satisfaction of his feeling for humanity and a closer realization of his hopes for a saner world'.

The point of concentration for us is, therefore, a change of *attitudes* in teachers and parents and the establishment of a healthy and creative relationship amongst *all* the groups that are in any way involved in the educational process.

The larger objectives of international understanding and peace, in which we are all interested, cannot be achieved only through the political approach. They cannot even be achieved, on a durable basis, through a few major and spectacular projects directly aiming at such results. They involve, in the ultimate analysis, a quiet, all-pervasive and basic change in the attitudes and motives of children and adults and a poignant realization, on the part of all teachers and educational administrators that the ideals of freedom, peace and human dignity, respect for individual differences, training in co-operative living, stress on creativity—for which the New Education Fellowship has stood throughout its history—must be firmly woven into the texture of our educational thought and practice. Without them, the educational structure, however imposing, will be rootless and unable to withstand the onslaught of any serious crisis.

But we have to remember, above all, that our *ultimate* objective is to strengthen the foundation of human understanding and peace, that all our slow and patient strivings in the classrooms and committees and conferences must be geared to that end. There are many trends in international life to-day—in all parts of the world—which run counter to this ideal of a free and peaceful society, which is prepared to eschew prejudice and exploitation and to devote its incalculable resources to the enrichment of the life of the common man. The tremendous potentialities of the modern mass media, for instance, are not being properly utilized for building up a climate of peace. We have to take a stand on this crucial issue—not, indeed, aggressively or provocatively, which may enlarge the area of discord, but clearly and unambiguously and to try, with patience and humility, to proclaim the truth as we see it. I am all in favour of trying to draw in as many groups and individuals into the movement as possible but, where the choice is between numbers and compromising with our ideals, I hope and trust that we will not barter our heritage and our faith for the sake of a very dubious gain.

I sincerely hope that the deliberations of the Conference will make a significant contribution to the development of the work and the programme of the Fellowship.

K. G. Saiyidain,

*Education Secretary to the
Government of India*

FOUR TALKS FOR TEACHERS

The Oxford University Press, Education Department, is arranging a series of four talks for Teachers to be held at the College of Preceptors, 2-3 Bloomsbury Square, London, W.C.1, on Saturday mornings at 10.45 a.m.

13th October: The Money Machine—A Mathematical Activity; *Speaker* Mr. E. J. James, Senior Lecturer in Mathematics at Redland College, Bristol. 'A demonstration of an organized Mathematical activity. The example shown will be one suited to Secondary Modern children. The activity can, however, be adapted to suit any age or stream.'

24th November: Through Reading to Expression; *Speaker* Mr. David Johnston, Adviser to Teachers, University of London Institute of Education. 'The "Book" in Education To-day—the relation between understanding and expression at the Secondary Stage—background reading and literary study.'

23rd February: An Ear and an Eye for Poetry; *Panel* Miss Heather Black, Lecturer in English and Speech, Goldsmiths' College, New Cross, London, S.E.14, and Mr. James Britton, Senior Lecturer in English, University of London Institute of Education. 'Time will be spent principally upon the discussion of two poems, the first presented by an expert

in speech work as a "score" for performance, both individually and chorally; and the second presented by an English specialist as a text to be comprehended. The respective merits of the two approaches will then be considered.'

30th March: The Teaching of Geography in Primary, Secondary Modern, and Secondary Grammar Schools; *Panel* Mr. G. H. Burden, F.R.G.S., Headmaster of Snowsfield J.M. School, Kirby Grove, London, S.E.1; Mr. H. C. Wilks, Geography Master at Norbury Manor Secondary Modern School, Thornton Heath, and Mr. H. H. Starr, Senior Geography Master at the City of London School, London, E.C.4. 'Each member of the panel will describe methods and problems of teaching Geography at his particular stage, and also comment on the relation of the Primary level to the Secondary levels.'

There is no charge for admission but it would be helpful if those teachers thinking of coming could notify the Oxford University Press, Education Department, Walton Street, Oxford.

I.S.T.D. LECTURES

The Institute for the Study and Treatment of Delinquency is giving a series of six lectures on the general theme *The Problem Family*. Admission

to the lectures is *free* to full (or Ordinary I.S.T.D. members), but a Member's Ticket should be applied for beforehand for attendance at all or any of the lectures. Tickets for non-members: Single lectures, 2/-; Series ticket, 10/-.

The following lectures will be held on Wednesdays at 7.30 p.m.:

17th October, 1956: The Nature of the Problem; *Lecturer* Dr. Barbara Wootton; *Chairman* Rt. Hon. Lord Chorley, M.A., J.P.

14th November, 1956: Personality Factors in the Problem Family; *Lecturer* Dr. T. A. Ratcliffe; *Chairman* Dr. Edward Glover.

12th December, 1956: The Community's Attitude; *Lecturer* Dr. John Spencer; *Chairman* Dr. Denis Carroll.

16th January, 1957: The Problem Family in Court; *Lecturer* C. J. Collinge, J.P.; *Chairman* Gerald Gardiner, Q.C.

13th February, 1957: Casework Treatment of the Problem Family; *Lecturer* Douglas Woodhouse; *Chairman* Gertrude Keir, M.A.

13th March, 1957: The Social Services and the Problem Family; *Lecturer* Madeleine Robinson, J.P.; *Chairman* Phineas Quass, Q.C.

These lectures will be held in the Hall of St. George's Institute, Bourdon Street, Davies Street, London, W.1.

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THE NEW ERA

IN HOME AND SCHOOL

THE ROOTS OF HUMAN PERSONALITY

Dr. John Bowlby, Deputy Director of the Tavistock Clinic and Director of its Department for Children and Parents; Training Secretary and Member of the Council of the Institute of Psycho-analysis; author of 'Personality and Mental Illness', 'Forty-four Juvenile Thieves', and for W.H.O., 'Maternal Care and Mental Health'

THIS is the centenary year of the birth of Sigmund Freud, and it may be of interest to consider some of his ideas as they affect the theory and practice of child upbringing. Freud was fertile of ideas and it would be a big task to review all those which are in some way relevant to child care and education. I shall make no attempt here at such a review. Instead I shall confine myself to considering one only of his principal concepts and its implications.

Very early in his clinical work Freud realized that his neurotic patients were beset by conflicts—conflicts with which they seemed unable to deal, which caused them much suffering, and some components of which were unconscious. Of these conflicts one which seemed especially frequent was the tendency to get angry with and sometimes to hate the very person who is most cared for. A daughter would find herself tormented by spiteful thoughts towards a mother to whom she was also devoted; a husband would experience moments when he saw the wife whom he loved as someone hateful. Such a conflict is known technically as ambivalence. It is entirely within the individual's own mind and not unnaturally gives rise to much anxiety and guilt.

As time has gone on psychiatrists have found that ambivalence, with its attendant anxiety and guilt, is ubiquitous in psychic life and that the healthy are distinguished from the sick not in their freedom from conflict, but in their ability better to regulate it. One task therefore for all of us who are concerned to ensure that children grow up mentally healthy is to consider what are the methods of child care which seem to make it easier or more difficult for a child to grow up capable of regulating this conflict in a mature and constructive way. For I believe that a principal criterion for judging the value of different methods of child care lies in the effects,

beneficial or adverse, which they have on the child's developing capacity to regulate his conflict of love and hate and, through this, his capacity to experience in a healthy way his anxiety and guilt.

To begin with let us briefly trace Freud's ideas on the theme of ambivalence . . . During his investigation of dreams Freud realized that a dream in which a loved person dies often indicates the existence of an unconscious wish that that person should die—a revelation which, if less surprising than when first advanced, is perhaps no less disturbing to-day than it was half a century ago. In his search for the origin of these unwelcome wishes Freud turned to the emotional life of children and advanced what was then the bold hypothesis that in our early years it is the rule and not the exception that towards both our siblings and our parents we are impelled by feelings of anger and hatred as well as those of concern and love.

Sometimes I have wondered whether the controversies that this hypothesis has stimulated, and the abstract language in which it is couched, may not have tended to blur the stark nakedness and simplicity of the conflict with which humanity is oppressed—that of getting angry with and wishing to hurt the very person who is most loved. This is a disposition of mankind which has always occupied a central position in Christian theology and which is well known to us by such colloquial phrases as biting the hand that feeds us, and killing the goose which lays the golden eggs. It is the theme of Oscar Wilde's *Ballad of Reading Gaol* of which one verse runs—

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

It is thanks to Freud that the significance of this conflict in man's life has been realized afresh and thanks to him too that it is for the first time the subject of scientific enquiry. We now know that it is the guilt and fear stemming from this conflict which underlies much psychological illness, and the inability to face this fear and guilt which underlies much character disorder, including persistent delinquency. Although our work will take a big step forward when theoretical issues are clearer, for many purposes I believe we can make good progress using such everyday concepts as love and hate and the conflict—the inevitable conflict—which develops within us when they are directed towards one and the same person.

It will be clear then that the steps by which an infant or child progresses towards the regulation of his ambivalence are of critical import for the development of his personality. If he follows a favourable course he will grow up not only aware of the existence within himself of contradictory impulses, but able to direct and control them; and the anxiety and guilt which they engender will be bearable. If his progress is less favourable he will be beset by impulses over which he feels he has inadequate or even no control; as a result he will suffer acute anxiety regarding the safety of the persons he loves and be afraid too of the retribution which he believes will fall on his own head. This way lies danger—the danger of the personality resorting to one of a series of manoeuvres, each of which creates more difficulties than it solves. For instance, fear of the punishment which is expected to result from hostile acts—and also of course from hostile intents since it is never easy for the child to distinguish clearly one from the other—frequently leads to more aggression! Thus as often as not we find that an aggressive child is acting on the basis that attack is the best means of defence. Similarly guilt can lead to a compulsive demand for reassurance and demonstrations of love and, when these demands are not met, to further hatred and consequently further guilt. These are the vicious circles which result when the capacity to regulate love and hate develops unfavourably.

Furthermore, when the young child lacks confidence in his ability to control his threatening impulses there is a risk that unwittingly he will turn to one or more of a multitude of primitive and rather ineffective psychic devices designed

to protect his loved objects from damage and himself from the pain of a conflict that seems insoluble by other means. Instead of the conflict being brought into the open and dealt with for what it is, all these defence mechanisms—displacement, projection, overcompensation and many others—are evasions and denials that the conflict exists. Little wonder that they are so inefficient!

Before coming to our main theme—the conditions which in childhood favour or retard the development of the capacity to regulate conflict—I want to emphasize one more thing: there is nothing unhealthy about conflict. Quite the contrary; conflict is the normal state of affairs in all of us. Every day of our lives we discover afresh that if we follow one course of action we have to forego others which are also desired—we discover in fact that we cannot eat our cake and have it too. Every day of our lives therefore we have the task of adjudicating between rival interests within ourselves and of regulating conflicts between irreconcilable impulses.

Conditions which make for difficulty

What then do we know of the conditions which make for difficulty? There can be little doubt that a principal feature of conflict which makes it difficult to regulate is the magnitude of its components. Very early in his work¹, Freud suggested that the difference between the mentally healthy and those less fortunate lay in that psychoneurotics exhibit 'on a magnified scale feelings of love and hatred to their parents which occur less obviously and less intensely in the minds of most children'. This view has been confirmed by research in the past fifty years.

One key to child care is therefore so to treat the child that neither of the two impulses which endanger the loved object will become too intense. Unlike some analysts who are rather pessimistic about the innate strength of the child's impulses, I believe this condition is in most children fairly easily met, provided one thing—that the child has loving parents. If the baby and young child has the love and company of his mother and soon also that of his father, he will grow up without an undue pressure of libidinal craving and without an overstrong propensity for hatred. If he does not have these

¹ Freud, S. (1913), *Interpretation of Dreams*, Standard Edition IV, p. 261.

things there is a likelihood that he will be constantly seeking love and affection and constantly prone to hate those who fail, or seem to him to fail, to give it him.

Although the over-riding need of the infant and child for love and security is now well known, there are some who protest against it. Why should the infant make such demands? Why cannot he be satisfied with less care and attention? How can we arrange things so that parents have an easier time? Perhaps one day when we know more about the young child's libidinal needs we may be able to describe his minimal requirements more precisely. In the mean time we should be wise to respect his needs and to realize that to deny them is often to generate in him powerful forces of libidinal demand and propensity to hatred which can later cause great difficulties for both him and us.

Let us not minimize the difficulties for women to which the necessity of meeting the infant's needs give rise. In days gone by when higher education was closed to them there was less conflict between the claims of family and career, though the frustration to able and ambitious women was none the less great. To-day things are very different. We welcome women into the professions where they have come to play an indispensable part. Indeed in all fields connected with the health and welfare of children they have been our leaders. Yet this progress, like all growth and development, has brought its tensions. Let us hope that as time goes on our society, still largely organized to suit men and fathers, will adjust itself to the needs of women and mothers and that social traditions will be evolved which will guide the individual into a wise course of action.

Let us now return to our theme and consider what happens when, for any reason, the infant's needs are not met sufficiently and at the right time. For some years now I have been interested to enquire into the ill-effects attending the separation of young children from their mothers at a time after they have formed an emotional relationship with them. There have been several reasons for my selecting this as a topic for research: first, research results have immediate and valuable application; second, it is an area in which we can get comparatively firm data and so show those still hypercritical of psycho-analysis that it has good claims to scientific status and,

finally, the experience of a young child being separated from his mother provides us with a dramatic if tragic example of this central problem of psychopathology—the generation of conflict so great that the normal means of its regulation are shattered.

It now seems fairly certain that it is because of the intensity both of libidinal demand and of hatred which are generated that a young child's separation from his mother after he has formed an emotional relationship with her can be so damaging to the development of his personality. For some years we have known of the intense yearning and fretting which so many small children manifest on admission to hospital or residential nursery, and the desperate way in which later, after their feelings have thawed on their return home, they cling to and follow their mothers. The raised intensity of their libidinal demands needs no emphasizing. Similarly we have learnt of the way these children reject their mothers when they first see them again and make bitter accusations against their mothers for deserting them. (Many examples of intense hostility directed against the figure most loved were recorded by Anna Freud and Dorothy Burlingham in the Reports of the Hampstead Nurseries during the war.¹) Experiences such as these, especially if repeated, lead to a sense of being unloved, deserted and rejected.

Naturally there are many events, other than separations from his mother, which can give rise to trouble. Shame and fear, for instance, can make for great difficulties also. Nothing helps a child more than being able to express his hostile and jealous feelings candidly, directly and spontaneously and there is no parental task more valuable, I believe, than being able to accept with equanimity such expressions of filial piety as 'I hate you, mummy', or 'Daddy, you're a beast.' By putting up with these outbursts we show our children that we are not afraid of hatred and that we are confident it can be controlled; moreover we provide for the child the tolerant atmosphere in which self-control can grow.

Some parents find it difficult to believe that such methods are wise or effective and feel that children should have it impressed on them that hatred and jealousy are not only bad but potentially dangerous. There are two common methods

¹ See Dorothy Burlingham and Anna Freud *Infants without Families*, London, 1944.

of doing this: the forceful expression of disapproval by means of punishment; and impressing on the child his ingratitude and indicating the pain, physical and moral, which his behaviour causes his devoted parents. Neither method is very successful; both exact a heavy toll in unhappiness.

Are we then to let our children do just as they please? Will not this avoidance of frustration only lead to their growing up to be the barbarian offspring of downtrodden parents? This I believe to be a *non sequitur*; but since these conclusions are so commonly drawn it is worth dealing with them fully.

In the first place the frustrations which really matter are those concerned with the child's need for love and care from his parents. Provided these needs are met, frustrations of other kinds matter little. Not that they are particularly good for him. Indeed one of the arts of being a good parent lies in the ability to distinguish the avoidable frustrations from the unavoidable. There are very many nursery situations where frustration can be avoided, there are others where it cannot. Fires are dangerous, china is breakable, ink stains the carpet, knives can hurt another child and also hurt the child himself. How do we avoid such catastrophes? The first rule is so to arrange the household that fires are guarded and china, ink and knives out of reach. The second is friendly but firm intervention. It is a curious thing how many intelligent adults think that the only alternative to letting a child run wild is to inflict punishment.

Fortunately with babies and young children, who are so much smaller than ourselves, friendly intervention is easy to practice—at a pinch we can pick the child up and carry him bodily away. The price it exacts is our fairly constant presence—a price which I am convinced it is wise for parents to pay. In any case the notion that young children can be disciplined into obeying rules so that they will toe the line even in our absence is ill-founded. Young children quickly learn what we like and what we dislike, but they have not the necessary psychic apparatus always to carry out our wishes in our absence. Short of terrifying the child into inertia, the disciplining of young children is doomed to failure and those who attempt it to exhausted frustration. As an illustration of the practice of firm but friendly intervention I always commend parents to

observe the ways of the skilled nursery school teacher.

It should be noted that this technique of friendly intervention not only avoids stimulating the anger and bitterness albeit unconscious which I believe to be inseparable from punishment, but provides the child with a model for the effective regulation of his conflicts. It shows him that violence, jealousy and greed can be curbed by peaceful means and that there is no need to resort to those drastic methods of condemnation and punishment which, when copied by the child, are apt to become distorted by his own primitive imagination into pathological guilt and ruthless self-punishment. It is, of course, a technique which is founded on the view that there is in human beings the germ of an innate morality which, if given the opportunity to grow, provides in the child's personality the emotional foundations of moral behaviour. It is a notion which puts beside the concept of original sin, of which psycho-analysis discovers much evidence in the human heart, the concept of original concern for others or original goodness which, if given favourable circumstances, will gain the upper hand. It is a cautiously optimistic view of human nature and one which I believe to be justified.

Are we prescribing, it may well be asked, that parents should be eternally loving, tolerant and friendly controlling? I think not—and as a parent I hope not. We parents have our angry and jealous feelings too, and whether we like it or not they are going to be expressed sometimes—if not wittingly then unwittingly. It is my belief, and certainly my hope, that if the general background of feeling and relationship is good the occasional outburst or slap does little harm; it certainly has the advantage of relieving our own feelings and perhaps also of demonstrating to our children that we have the same problems as they.

A point which those who are not parents will do well to bear in mind is that it is always far easier to care for other people's children than to care for one's own. Thanks to the emotional bond linking child to parent and parent to child, children always behave in a more babyish way with their parents than with other people. Too often one hears well-meaning people remark that a certain child behaves beautifully with them and that his babyish and difficult behaviour with his mother is due to her foolish management of him: the usual charge is that she spoils him! Such

criticisms are usually misplaced and are far more often manifestations of the critic's ignorance of children than of the parent's incompetence.

Parents then, especially mothers, are often maligned, particularly I fear by professional workers, not least by doctors and teachers. Even so it would be foolish to pretend we do not make mistakes. Frequently troubles arise because parents themselves have emotional difficulties of which they are only partially aware and which they cannot control. Sometimes they have read all the latest books on child care and have been to all the lectures of psychologists in the hopes that they will discover how to manage their children, but yet things have still gone wrong. Indeed the failure of many parents with 'psychological ideas' to make a good job of their children has led cynics to decry the ideas. I believe this mistaken. What we must realize however is that it is not only what we do but the way that we do it which matters. Feeding on self-demand by an anxious and ambivalent mother will probably lead to far more problems than a routine regulated by the clock in the hands of one who is relaxed and happy. Similarly with modern *versus* old-fashioned methods of toilet training. This does not mean that the modern methods are not better: it means that they are a part only of what matters and that human beings from infancy onwards are more sensitive to the emotional attitudes of those around them than to anything else.

This is nothing new. Time and again we hear it said by teachers and others that a child is suffering because of the attitude of one of his parents, usually the mother. We are told that she is over-anxious or down on the child, over-possessive or rejecting, and time and again such comments are justified. But what the critics usually fail to take into account is the unconscious origin of these unfavourable attitudes.

I believe that a psycho-analytic approach is very helpful in understanding the origin of parents' difficulties and that it provides a rational way of helping them. Very many of the difficulties encountered by parents stem from their inability to regulate their own ambivalence. When we become parents, powerful emotions are evoked, emotions as strong as those which bind the young child to his mother or lovers to one another. In mothers especially there is the same desire for complete possession, the same devotion, and the

same withdrawal of interest from others. But, unfortunately, coupled with these delicious and loving feelings there comes all too often an admixture—I hesitate to say it—an admixture of resentment and even of hatred. This seems so strange and often so horrifying that some of you may find it difficult to believe. Yet it is a reality and sometimes a grim reality both for the parent and the child. What is its origin?

It seems plain that the feelings which are evoked in us when we become parents have a very great deal in common with the feelings which were evoked in us as children by our parents and siblings. The parent who suffered deprivation may, if she has not become incapable of feeling affection, experience an intense need to possess her child's love and may go to great lengths to ensure that she obtains it. The parent who was jealous of a younger sibling may come to experience unreasonable hostility to the new 'little stranger' in the family, a sentiment which is particularly common in fathers. The parent whose love for his mother was shot through with antagonism for her demanding way may come to resent and hate the demanding ways of the infant.

I believe that the trouble does not lie in the simple recurrence of old feelings—perhaps a measure of such feelings is present in every parent—but in the parent's inability to tolerate and to regulate these feelings. Those who in childhood have experienced intense ambivalence towards parents or siblings and who have then unconsciously resorted to one of the many primitive and precarious means of resolving conflict of which I spoke earlier—repression, displacement, projection and so on—such people are unprepared for the renewal of conflict when they come to be parents. Instead of recognizing the true nature of their feelings towards the child and adjusting their behaviour accordingly, they find themselves actuated by forces they know not of and are perplexed at being unable to be as loving and patient as they wish. Their difficulty is that the re-emergence of ambivalent feelings is being dealt with, without their knowledge, by the same primitive and precarious methods to which they resorted in their early childhood at a time of life when they had no better methods available. I want to repeat that in my view it is not simply that parents are motivated in these ways which creates the difficulties for the children; what makes for trouble is the parents'

ignorance of their own motives and their unwitting resort to repression, rationalization and projection to deal with their conflicts.

There is probably nothing more damaging to a relationship than when one party attributes his own faults to the other, making him a scapegoat. Unfortunately babies and young children make perfect scapegoats, since they manifest in pure culture all the sins that flesh is heir to: they are selfish, jealous, sexy, dirty, and given to tempers, obstinacy and greed. A parent who carries a load of guilt in regard to one or other of these failings is apt to become unreasonably intolerant of its manifestations in his child.

It is curious to reflect that this is an aspect of psychological illness which seems to have been almost unknown to Freud and, perhaps for this reason, one to which psycho-analysts have, in my view, still to give proper attention. Yet it is one which I believe to be pregnant with hope for the future. Such limited experience as we have suggests that skilled help given to parents in the critical months before and after childbirth, and in the early years of a child's life, may go far in assisting them to develop the affectionate and understanding relationship to the baby which almost all of them desire. We know that the infant's earliest years when, unknown to him, the foundations of his personality are being laid, are a critical period in his development.

In the same way it seems that the early months and years after a baby is born are a critical period in the development of a mother and a father. In this earliest phase of parenthood, parents' feelings seem more accessible than at other times, help is often both sought and welcomed and, because the relationships in the family are still plastic, it is effective. Relatively little help, if skilled and given at this time, may thus go a long way. If we are right in thinking this, then the family with a new baby is a strategic point at which to tackle the malign circle of disturbed children growing up to become disturbed parents who in turn handle their children in such a way that the next generation develops the same or similar troubles. The advantage of treating children young is now well known: now we are advocating that parents too should be helped soon after they are 'born'.

[This is an abbreviated version of the paper given by Dr. Bowlby at the N.E.F. Conference at Utrecht.—ED.].



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The Bodley Head



REMAKING THE SCHOOL FOR MENTAL HEALTH

Professor A. A. El Koussy, Dean of the Institute of Education, Ein Shams University and Technical Adviser to the Ministry of Education, Egypt

WE live in an age of specialization and while we reap its fruits we have reached a stage in which we also complain of its dangers. In the words of Julian Huxley: 'Science herself is over-specialized: her right hand knows not what her left hand does, scientists in bulk inhabit a city of watertight compartments. Each of them is busily engaged in investigating the interior of his own compartment, but by the irony of the situation, the compartments are not quite watertight, and each investigator finds that the results of someone else's investigations sooner or later percolate into his own place.'

By an irony created by specialization, we find that the stream of education and the stream of mental health do not always percolate through the ceiling into each other's compartment: yet it is confusing to try to see one as separate from the other. It is impossible to conceive of mental health as dispensing with education. It is also definitely wasteful and useless to carry out any programme in education if it does not lead in the direction of mental health. The objectives of mental health in any of its programmes are identical with the objectives of *good education*. These are the well-being of the human being, which must be able to perpetuate itself and which is usually determined by conditions, internal and external, past, present and future.

When tribes coalesce into nations, schools appear and become an important component of the community. Their function is to prepare a proportion of the population to be efficient, productive and useful in assuring progress for the community. And since the arts and crafts were transmitted through individualized apprenticeship, the schools became charged with the teaching of reading and writing which widen the scope of communication, and with the teaching of counting related to exchange of trade and computation of coins. For over five thousand years the schools have been responsible for the famous three R's. Furthermore, the human societies which have created them have achieved certain traditions and ways of life, and they use the school for preserving and continuing them.

The young generations are usually trained to carry the past over into the future. There is a saying in the East which is adhered to by conservatives: 'You can never forecast anything better than the past.' Whether the past is fit for the present or the future, and whether this leads to development, stagnation or retardation, is another question—and one which some people never even formulate.

When the young fail to meet the current needs of any society, the school finds itself subjected to the most merciless criticism by its own creator and director—society. In self-defence the school usually stresses the shortcomings of home or community, and in the triangle made up of home, school and community, we get each one shifting the blame on to one, or both, of the other two. Such a situation can be remedied only by bringing the three agencies into closer and more responsible relationship.

School and Home

In a general way the child at home is supposed to continue to develop the confidence with which he starts his life. The beginnings of school life must on the whole be a continuation of home life, permeated with the right proportion of affection, freedom of expression, recognition and guidance. We are, of course, not advocating the continuation of bad home conditions. Some parents, for example, beat their children and they demand that the schools should also do so. In one of the progressive schools we had a pupil who suffered from some behaviour difficulties which needed special attention. When the home was approached it was found that the father was cruel to the child and frequently gave him very sound beatings. The father insisted that the cause of the difficulty was that the school did not beat the children. When he knew that the school was not going to beat the child as he demanded, he had his son transferred to another school where he could get him beaten. This is an example of continuation between home and school, but that is not what we are advocating!

Children who come from broken homes may be

eager to belong to a school community which has solidarity, reinforced by balanced affection and wise control. A child who was caught for theft had a father who was a confirmed housebreaker and a frightful terrorizer. It took both the psychologist and the social worker some four months of almost continuous effort to coax the boy to the juvenile court. The boy's I.Q. was 140. Once his confidence had been gained, the boy was introduced to an open-door reform institution run on sound lines. The boy did not only merge into this new atmosphere with great interest, but after a time he became a leader; and one day he started in confidence to show his sorrow for his father's behaviour, and once, with deep sighs, expressed the desire to participate in the redemption of the father.

We are advocating then that the sound qualities of a good home should characterize the school climate. Affection without guidance and control is as bad as the dry authority which pretends to be strong and effective. Weak affection and violent authority are equally liable to produce misfits.

The relations between home and school have been repeatedly thrashed out, with the result that we have scores of devices for bridging the gap which should never have existed. To mention a few, we have Parent-Teacher Associations, visiting teachers, parents who go on the school journeys to help with the cooking, the parents who recount their experiences to the children at the school, and so on and so forth.

But let me give you examples from case material. An Army officer when retired began to be a nuisance at home. He interfered with his wife's kitchen work and with his children's homework. After due thought, the school appointed him to the meals' committee. He was soon elected chairman and did a wonderful job, much to the satisfaction, pride and improvement of himself, his children, his wife and the school.

A boy aged sixteen, who never did his homework, was frequently late coming to school, directed most embarrassing questions to his teachers, refused to conform to discipline or accept any punishment. The relationship between him and the school grew gradually more and more complicated. The boy was, in fact, revolting against authority which was simply a transfer of his inner revolt against his father.

One day he dreamt he saw God sitting on a

very high throne, and flocks of people passing by—the good and the bad. The good were given sweet white milk to drink and the bad were given a fiery drink to scorch them. When the procession was over, Almighty God stood up and said, 'Now my people you can all go, I forgive you all.' After the boy had told his dream he gave a deep sigh and said, 'Why can't my father or my headmaster be like that God—punish and then forgive?'

It is evident that a great deal could be achieved if the homes and schools had access to one another, and if both enabled the child to feel that he is needed, that he is useful and that he is contributing.

School and Society

It is time to move on. We have previously mentioned that the school was created by human society to help the life of that society towards its perpetuation in optimum development. If you give me heavy responsibility you must give me authority and prestige so that I may have broad enough shoulders for such responsibilities. Yet how much support does the school get? One of the political leaders of the day said: 'Education is too important to be left to the educators.' He did not even add the word 'alone'. So the school gets blamed by its masters and has to fight to justify its existence.

The relations which exist between the school and the community are much more complicated than those which exist between the school and the home. The home is relatively fixed, limited and structured, but the community is almost unlimited and its structure and boundaries are ever changing. Yet the school is an integral part of the whole society and the society in its turn lives in a larger dynamic field, whose components are becoming more and more intimately related. The mutual effects between the school and society should be reciprocal and consciously directed. But it seems evident, although usually undesirable, that society's effect on the school is greater than that of the school on society.

Education is often seen by the state to be the effective medium through which objectives can be achieved. This means that the schools are subjected to varying degrees of rigidity in control, usually proportionate to the varying degrees of anxiety in the very top controllers. If the control is tyrannous, this filters through from

one layer to another until it reaches the young victim at school. In such cases the teacher has no freedom to carry out his function of really enlightening the minds of the young.

Now this creates a real dilemma for educators. Some may say it is insane to be sane in an insane society, but, how sane could it be to be insane in an insane society, especially if one is in a position to know it and not be ready to accept it? Questions such as these can be answered only by the mouse who is ready to bell the cat. Such problems usually dissolve when they are faced openly and sincerely by the whole society. It is then possible to devise a situation in which freedom and control exist side by side and in which both freedom and control accept and respect each other. In such a climate security and serenity are generated, so too are greater degrees of freedom, through which stages of development may be achieved.

Such a society would be healthy for the group as a group and for individuals, as individuals or as members of groups. If the sources of freedom, no matter what they are, and the sources of control, no matter what they are, have mutual recognition, mutual understanding, mutual acceptance, mutual respect, and, if the common purpose is the maximum possible well-being and feeling of worth, the society will then present the most solid, integrated, progressive and healthy form of human society.

And since the dominant form of relationship in the community is not usually in the hands of the school, deeply though the school is influenced by it, we find that the school has very little to achieve when faced with such a problem. I will give some experiences. Some years ago the New Education Fellowship's branch in Egypt wanted to hold a local conference. We met several times to decide on a theme. We thought of character education, we thought of education for freedom. Analysing the topics we found we had to discuss the existing regime and probably severely criticize those responsible for it. None of us was brave enough at the time to bell the cat, and so, after holding six long meetings, we gave up in despair. We did not hold a conference on some other theme because at that time any other theme would have been uninteresting and insipid.

That does not mean that we gave up working for the New Education, because within the school atmosphere we felt that a great deal could yet

be done towards the development of initiative, the feeling of social responsibility, the feeling of loyalty, and the ability to collect and examine facts concerning the community.

Our Age of Social Change

Modern societies are usually loaded with factors which prevent their moving towards mental health, such as prejudices, stereotypes, dogmas. Social patterns, however, are in a state of continual change. There are changes in the size of population, in industrialization, in urbanization, in Europeanization, in speed and in form of communication. Even ideas are changing through the fabulous advances in science and technology. The idea of the absolute—whatever it is—is rapidly disappearing. And with the gradual disappearance of the absolute, changes occur in our fundamental beliefs, even if we do not admit it in public, in man's idea of himself, in man's attitude towards other human beings—children, grown-ups, cultures, values, ends and means and so on. The statement may be too simple to make, but its implications are alarming.

Let us consider one aspect of change which is taking place in some agricultural areas, that is the tremendous increase in population which goes much faster than the increase in economic resources. Hence comes the danger of decline in the services available, and the urgent need for industrialization and urbanization. This brings in changes in customs, habits, leisure time activities, values, family structures, loyalties, and sources of security.

Again the march of invention and industry is also correlated with a number of issues. We now have machines which think and work like human beings and we have men who act and must act like machines. We find that the fullness of expression of the human being is on the whole greatly reduced. The workman in a factory has to synchronize his own minute contribution with a mechanically controlled operation, the end product of which is alien to himself. No chance of evaluation of the self comes from the inside or the outside. Moreover the human personality is greatly reduced. The balance is usually restored by shouting at wrestlers, boxers and football players, cracking jokes, liquor, sex, gambling, crime, strikes, demonstrations and so on. In some well-known industrial communities workers have a good dose of liquor in the morning before

they start their day's work. The amount of conscious energy needed for the work is very small in proportion to the total amount they have. Hence we get techniques of compensation.

The deluge of the cinema, the radio, television and all the mass media of entertainment reduce further the fullness of human personality. There is a great danger of the present civilization threatening its own makers.

Our attitudes, conscious or unconscious, towards these changes are varied: we may be bringing about the change and participating in it, we may resist it, or we may accept it. In any of these cases we need to have the foresight to anticipate and make a prognosis, we need to be prepared and to adjust. Whether we accept the change, resist it or participate in effecting it, we tend to depend on the schools. These are faced with inevitable change, as well as with the effect of those who are resisting, accepting or reinforcing change. The field of forces surrounding the schools becomes exceedingly complicated. No wonder the educators feel that something is stopping them, whose nature they cannot define.

Yet the school is unable to disentangle itself from its social context. Its curricula, its teachers, and its educative means were all prepared in the past, but they are handling the child in the present and passing him on to life in the future. The past has gone, the present is going, and the future will soon be gone. I am not advocating a break-away from the past, but I am giving a necessary warning against stagnation, petrification and loss of life. In fact, the good elements of the past can form a good spring-board into the future, but they should never be looked at as a mere raft.

Teachers in an Age of Change

Now, keeping this in mind, it seems essential that we change the whole of our school pattern if we are to train the coming generations for a continually changing social pattern. It is not a matter of preserving a balance. It is a matter of learning how to regain your balance quickly, and how to keep on doing so. Taking physical movement for analogy, we find that in walking or sitting one preserves one's balance, but in acrobatics or juggling one is quickly and intermittently restoring one's own balance.

The primary question is how do we educate young people so that they can cope with this condition of change? How do we train them for freedom of choice, freedom of action, freedom

from fear, freedom from prejudice? Surely only by enabling children to practise it and participate in it.

We cannot go into details of school life I am afraid. All I can do is to make a few observations. Let us take the teacher.

For many reasons the teaching profession is very fascinating, yet it is for many people unattractive. Teachers are so needed that selection cannot be rigorous. What can we do during the training and during his career to make the teacher's work satisfactory? When the Central Office issues an exaggerated number of circulars, instructions, orders and inspectors, this usually means that there is simply no confidence in the teacher. Inspectors in such cases are fault finders. (In one teachers' meeting, consultants were, by a brilliant slip of the tongue, referred to as insultants.) When a society vests no confidence in its teachers there is usually no confidence in the child either. Teachers assume almost automatically that the child is in the wrong. Even if we train them to say that children are primarily right, this means little, for confidence is contagious, and it is projected more when it is introjected.

A great deal can be done with the teachers if the central pressure is diminished and if they are given freedom and confidence. In-service guidance and training can be organized so as to give them insight into their motivation, into their conflicts, into methods of handling situations, and, what is more important, handling themselves in the various situations, so that their work becomes satisfying and productive, generating and sustaining mental health.

The teacher can also be helped to feel that he is not just teaching bits of information or skill, but that he is actively participating in the national programme. Certain nations are interested, for example, in raising the people's standard of living. This means raising productivity and this means drawing on the natural resources. But in order that natural resources may be utilized human resources have to be drawn out and educated. Otherwise no progress will take place. This will need health, power, education, efficiency, and will establish a very important rôle of the teacher. The same applies to the national programme for social justice, for democratic life, for individual and collective feeling of worth and security. In any of these, the teacher can be shown how effective he can be

and how important his rôle is. Once the teacher feels that his job is to contribute to the building and welfare of his nation and of the world, this will enhance his effort and increase his happiness which will be reflected in the whole school climate.

Educating the Whole Child

In the light of all that has been said, it seems strange that the most important aspects of education have been given second or third priority by those who are responsible. We attend most to the intellect. The intellect of the world is developed out of proportion to the rest of human aspects; we have seen the world in danger of committing suicide in the hands of its own intellect. To save the world, we have to give our serious attention to the heart and the emotions and human relationships. This is difficult unless we can get out of ourselves and view our situation objectively. Our intellect (like a neurosis) keeps us so busy we cannot attend to our hearts.

By educating only one narrow strand in the whole huge stream of human energy we are reaping compensatory delinquent and destructive behaviour, similar to the compensatory liquor drunk by workers who do not express themselves fully in their work. The school is neglecting the fullness of personality, and for lack of fullness of personality our social and industrial life and world politics are diseased.

We make very stupid attempts to reform the schools. Examination pressure has dried up the school field and changed it into a desert where nothing can grow. We thought that we could irrigate this desert by correlating the school subjects. Then we said: No—what we must do is add arts and crafts to take care of the hands and the heart. Then we said: We have forgotten the soul . . . all right, we will add religious education. Health—yes, one or two periods in hygiene. Citizenship—yes, one period in civics. But all that is confined to the classroom, we will add extra curricula activities, we forgot . . . our pupil is not sociable. We will add clubs and social activities. In some countries hobbies and social clubs are compulsory. We have forgotten the body—physical education. But none of these additions is examinable, and examinations are the main thing. So what—I am lost. I hope you are too . . . In one period I make him moral, and in another I make him religious, in a third

I make him aesthetic, in a fourth I make him civic, and so it goes on—social, international, intellectual, skilful, expressive, healthy and so on. Do we hope to stitch these bits together to make a wholesome creature?

A Way Out

You and I are all entangled in the same situation; it is hard to find a way out, but we may search for a solution around Ghandi's concept. He saw the education of the whole personality through the intelligent practice of socially useful work. He saw that the brain must be educated through the hands and that the self-improvement of people lies in the exercise of their hands. He also saw the illiteracy that matters is not the inability to read and write but it is the illiteracy of the whole personality. Ghandi was, of course, engaged in a specific experiment. I am not suggesting we follow his practices, but I am suggesting that we may get enlightenment from the trend he took.

We must remember that school is not a place for teaching children; it is an atmosphere in which teachers, head teachers, parents, professors and children are all learning with interest and developing with enjoyment. Learning and development have their resources and their resulting effective forces. These can be called the Four R's: self-Realization, Responsibility, Resourcefulness, and human Relations.

It is no good apologizing to you for having inflicted upon you something you really knew. I could have saved you and myself time and energy if I had learned my lesson from the following Oriental story:

A teacher was in the habit of meeting a certain group once a week. One day he said to his group: 'I am going to speak to you on so and so, do you know what I am going to tell you?' Taken unawares, they all said: 'Yes'. So he said: 'In this case I need not make my speech', and the meeting was adjourned. The following week they met again and he said: 'I am going to speak to you on so and so, do you know what I am going to tell you?' This time, being more careful, they all said: 'No!' So he said: 'In this case you do not feel the need to be told', and he adjourned the meeting. The week after he repeated the same question, but this time some said 'No!' and some said 'Yes!' So he said: 'In that case, let those who know tell those who do not know.' Thank you.

CHANGING EDUCATION IN A CHANGING WORLD SOCIETY

Margaret Mead, Assistant Curator of Ethnology at the American Natural History Museum; Author of 'Coming of Age in Samoa' (1928), 'Growing Up in New Guinea' (1935), 'New Lives for Old' (1956), etc., etc.

WE are facing to-day, in the mid-1950's, a period of extraordinarily rapid change in the relationships between the sciences and between the cultures of the world. One of the ways in which one can describe this change is that we are moving from hierarchical systems to non-hierarchical systems. You can find this if, for instance, you look at the relationships between the natural sciences. Most of us were taught a very simple hierarchy—mathematics was queen—physics came next—chemistry came next—biology came next and you went down, down, down, down to the lower social sciences. To-day this old hierarchical position, based as it was on a feudal notion of society, is disappearing. Scientists can borrow from each other's science and use each other's science as a model. If you ask the new electronic engineers who are devising the libraries of the future, they will tell you that the one thing that is necessary to enable an electronic search system to work is that ideas must be arranged non-hierarchically. If they are arranged hierarchically you cannot find them under the new system.

Similarly in the world to-day we find that the series of systems in which the classics were dominant (so that each great civilization tended to look back to its own classics, and arrange the rest of the world in a simple order of inferiority) has vanished. With the breakdown of each of these hierarchical systems we also have a breakdown in any hierarchical system, and it is no longer possible to-day to arrange ideas or cultures in any simple system of dominance or inferiority. If some of our international agencies talk about under-developed countries, it is necessary to talk about over-developed countries. The minute you talk about an over-developed country you wonder what in the world you are talking about, so it is hard to think that 'under-developed' is very meaningful either. Are we not considering a series of people arranged in a variety of relationships to each other, in which some have advanced in one respect and some have advanced in another? And are we not facing a quite different order of change, in which the learning of one

people from another will proceed, not by a simple system according to which the dominant culture teaches all the others, but by an interchange of a sort that we do not yet know very much about?

Such interchange may not be the simple sort of thing that people so often suggest—that the West will learn introspection from the East while the East learns mechanics from the West. There will also be a large number of network relationships. Since we operate now in a world in which every single country has access to the knowledge of the whole, the old 'over-developed' countries' experiments which have gone wrong will be able to be put at the service of the 'under-developed' countries so that they need not make those particular mistakes.

In the world to-day, our whole definition of humanity is changing and the group of people whom we are educating, about whose education we are thinking, now includes the total inhabitants of this planet. For the first time in human history we know who they are, we know where they are, we know how many there are of them, we know whether they are tall or short, brown or pink or yellow or black, we know what languages they speak and what food they eat, how much space they occupy on the face of the earth. We are dealing with the known human population of a known world—in the sense of course that years ago old civilizations thought they dealt with the known world and had a kind of enveloping certainty. Now we are dealing with a world that we do know something about and all the people of the world are drawn closer together by this knowledge. As my New Guinea natives who have now come into the modern world like to say: 'All men are brothers—black men, white men, yellow men, brown men, red men and green men.' They have not seen any green men—we have not seen any green men—but they add them in for the extra possibility.

To think of the whole population of the world as people to whom education applies has been made more meaningful recently. Schools have actually gone into the jungles, and you find small, almost naked, children sitting with slates on their

knees learning to read in many parts of the world, a form of universal literacy that was hardly glimpsed by the enemies of literacy two or three generations ago who worried about the effects of universal education. In the centre of New Guinea to-day and in stations way up in the highlands, natives will march in—head-hunters of yesterday—and announce: 'We have thrown away all our old customs—we have built a school and a hospital and would like a teacher and a doctor to-morrow morning.' Now this is a change in speed and in spread of education that very few of us twenty-five years ago could have envisaged. In fact twenty-five years ago, whether we were thinking of individual children or of the children of a community, or of the world—we thought of people who clearly must be educated but who did not want to be educated, taught or changed. The world consisted of people who knew and were highly motivated to teach, improve and change, and people who did not know and were not motivated to be taught or to change. And suddenly in the world we are confronted with quite a different picture. We are confronted with people who want to learn faster than there is anyone to teach them. This is an extraordinary and strange challenge to a world that has been concerned with beating, regimenting, cajoling, bribing children, the poor, the peasant, primitive man into learning those things that were good for him, and it produces a kind of crisis in our attitudes as educators.

This is not strange to me, because I have worked among primitive people where nobody ever heard of teaching anybody anything that they did not want to learn; where the ideal was that children who wanted to learn persuaded adults to teach them, and if you wanted to be a good hunter or to build a house, you went and found the man who was a good hunter or house-builder, took him a very nice present, and asked him to teach you. We must out-grow our belief that we know what to teach but goodness, nobody wants to learn.

The second thing that is happening in the world to-day is, of course, our increasing ability to apply science to human behaviour. It is true that for twenty-five or thirty years we have had so-called educational psychology; we have had the beginnings of applying psychological theory in education, but they are extraordinarily small beginnings but they are extraordinarily small beginnings

compared with what we can hope for in the next twenty-five years. There are several things one can do, such as simply dig in our heels and hope it will not get there before we die. This happened in the United States with language teaching. During World War II we developed very good ways of teaching language rapidly to soldiers. Teachers of Modern Languages dug in their heels and said: 'Over our dead bodies is any pupil of ours going to be taught language like that.' So to-day modern languages are still taught as dead languages in most schools. Teachers of the classics, however, had hardly a hope in the United States so they accepted this modern treatment. Hence, my daughter was taught French as a dead language and Latin as a living one.

Another possible response to new educational techniques is to say that we will wait until an idea has had about twenty years' testing out before we apply it. That usually makes it perfectly certain that by the time it is applied it is of no human use.

The third possibility, and one that I think the N.E.F. is more prepared to attempt than are most other groups, is to say: let us try to build our educational system in such a way that it can include the insights that are just developing, use ideas that do not even exist yet; use methods and insights and understanding that will develop in two years, five years and ten years so that education may be ahead of the gap.

In a different period of history from ours, older people always knew more than younger people. Of course you had your occasional genius who by the time he was ten could do mathematical things that most of the adults could not do. But by and large it was safe to say that parents knew more than children, older people knew more than younger people, teachers knew more than pupils. In fact the whole of education really depends on the theory that teachers know more than pupils. One of the striking characteristics of the present period is that in very many instances younger people know more than older people and are prepared to look at things differently from older people. Of course, accurately speaking, no pupil knows more than the teacher in the thing that the teacher ought to be teaching. Children know different things from the things that teachers know; middle-aged people know different things from the things that older people know. To-day we have a spectrum of understanding and

knowledge which, if we could handle it both ways instead of merely handling it hierarchically, would enrich us all. Then the old would be able to communicate to the young something of the sense of wonder and excitement and movement that belongs to those who have moved from the horse and buggy periods of oil lamps to the present, instead of merely saying: 'It wasn't like that when I was young but I can still conjugate a Latin verb.'

If we say this, we lose the opportunity to communicate to the children and the young people of the present day something which we have experienced and they have not. Conversely they have experienced living in a world in which the aeroplane, the automobile, radio, television, tape recorders, nylon are all simultaneous. Those things did *not* come simultaneously—we know they came one after another. If it were possible to construct an educational situation in which their recognition of simultaneity could meet our recognition of the sequence of change, then we should be able to give them an opportunity to incorporate in depth and in width this whole period.

We are also faced at the present time with the question of relating our membership of the particular culture in which we were brought up with our membership of the human race, so becoming learned in human culture. This is a problem that is going to be of extraordinary importance all over the world. We want, of course, each of our children to be human in a way that makes it possible for them to communicate with and participate in the cultures of the world, and we know that that means learning *a* given culture. Nobody has invented a sort of rarefied, abstracted, distilled culture in which you teach language, but no particular language—in which you treat manners but no particular manner—or in which you make people at home anywhere. Now we know that it is necessary to start with learning a particular language and eating a particular set of foods, and learning to sit on a chair and pick up a knife and fork, before one can be taught that in other countries they do not eat that way. How do you learn to be human in such a way that you then can be a member of other cultures—understand and communicate with and operate in other cultures—and live in your own as it changes, and become part of the change? Surely by enabling children to be human

and members of one culture and at the same time to be inheritors and free communicators in the whole culture of this planet. As you teach them their mother-tongue, you teach them that it is *a* language, not *the* language; as you teach them the manners of their own culture teach them it is *a* culture among many. In language of course the thing *not* to do is teach a child that this is water, and that other people have another word for the word water. Once you have taught that, you have crippled that child for free movement for good. It knows that this is really water, you see, but other people call it other things that are not the right name for what is really water. That is the way in which in the United States we teach people how not to speak foreign languages!

We need to teach children: you call your father, father and your mother, mother, and your brother, brother and your sister, sister, and you live in this kind of a family that is organized in this sort of way, and in our country things are done like this. But in other countries there are other families differently organized. If you did not understand your own family you would not understand the word family and you could not understand about different families. But you have learned that this is *a* way of organizing family life, not this is the *only* way. And of course, this goes through everything, it can go through alphabets, it can go through systems and mathematics. How many children would be rescued from agony and saved for higher mathematics if somebody taught them, when teaching them arithmetic, this is not the *only* form of mathematics, and if you are lucky you can get out of it? But we do not of course. We teach them arithmetic, and arithmetic and arithmetic. We depress and discourage them to a point where anyone who comes through with any love for mathematics has to be a genius.

Let us oblige ourselves to teach with exactitude, with affection and yet with a statement: this is the way we do it here or this is the way we do it now, or this is one of the ways it can be done, but there are other ways, in other places at other times. If we can do this, we can begin to develop people with freedom of movement, with flexibility, who are able to change and learn as they grow older. I doubt very much whether we can ever succeed in doing this if we work only hierarchically from the teacher to the taught, from the old to the young, from the parent to the child. The

older parental figure will probably take on an air of authority so great that its ideas become rigid, and alphabets or languages or systems of manners or morals will hold the young in a kind of tight inflexible mould. If we feel that it is necessary to break this in order to develop the kind of people who can cope with the speed of change that is facing the world to-day, we must also break this whole hierarchical system of education into a system where everyone is learning and everyone is teaching, in which grandparents go back to school in a variety of ways and in which children are made responsible for being the spear-point of new insights that their teachers will learn from them.

I remember a young teacher in one of those schools where the teachers had to go and call on *all* the children's parents, of course in order to discuss the problems! When visiting the parents of one child, she could not think of any problems. So she thought and thought and later she said to me: 'Finally, you know what I decided to do—I decided I'd just tell that child's father what I had learned from the child.' Now this would have been a kind of mystical at best, and sentimental at worst, comment, a hundred years ago. That child would have had to have been either an infant prodigy or a little saint.

To-day we have moved from the period where this would be mystical or sentimental into a period where very often the child can ask a question or give an answer that the older person cannot give. The child is, in a phrase that Freud used where most people would use the word parent or teacher, '*an experienced person*'. One of Freud's wisest educational comments included this phrase 'what one learned from experienced persons'. In a period of change, children are experienced persons with a different experience from adults, from the middle-aged and from the old, and so the task of education in a changing world is to balance the give-and-take in such a way that the new experience can be fed back into the old. When I use the term 'fed back' I am drawing on a model that has gained increasing currency during the last four or five years under the heading of cybernetics, in which we have begun to see that circular models give us more understanding of what is going on than do simple linear systems, in which A operates on B and B on C and C on D in a long linear system. If instead we see these systems as circles, each part

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operating on the other, we get far more understanding of parent-child relationships of teacher-pupil relationships, of governing relationships within a community. It is not accidental, I think, that this particular model has gained currency and acceptance in a period of as rapid change as this.

In closing, I would like to make one very brief reference to something that happened twenty-seven years ago, when I studied a very primitive people in New Guinea. The children were given a picture of life which was very different from the life they had to live as adults. (This very small primitive society seemed to me very like a model of what educational idealists—progressive educators as we call them in the United States—were trying to do. They were trying to create in the school a model new world out of which they hoped the children would, when they grew up, develop a model outside world). And I watched these children who grew up in this world where they were co-operative and friendly, and carefree and spontaneous, develop into adults who were parsimonious, avaricious, competitive, contentious, unco-operative people, and had been so

for centuries. When I came back I wrote a long discussion of the fact that progressive teachers, in hoping to develop in children something that would save the world, were working quite hopelessly, because the adult system of culture would always win. All that could come out of such a system was unhappy adults who had been given, as children, a glimpse of a world in which they could not live.

Twenty-five years later I went back to this same society, which had suffered or undergone an enormous transformation and had skipped about four thousand years in twenty-five. Under the impetus of war, about a million Americans had gone through an island of about thirteen thousand people. The little boys whom I had studied as small children, and who had not liked the adult life they were going to move into as set against the child life that they had had, had transformed their society into the best copy that they could produce of twentieth century democracy. This happening is a two-way comment on my prediction of twenty-five years before. It is still true, I think, that those little boys would

never have made a revolution all by themselves; instead, they would have grown up to be angry, competitive, disagreeable, resentful adults, who would again have set up a society in which their children, after a carefree, happy childhood, would have turned into angry, disagreeable adults. But given the opportunity provided by history, the seed that had been sown in these children was able to operate, and the ideal which generation after generation of children had built up and built up in vain could suddenly be activated.

As educators, we want to fall, I think, somewhere in between. We want to give our children always enough idealism and enough hope, so that they may take advantage of every change that comes along—without giving them a blue-printed Utopian picture of a world that they are not able to produce. It is one of those things for which one can produce no formula. But it is one of the tasks of each generation to provide for the next generation that essential leeway of flexibility, of capacity for change, which will make them able to take advantage of whatever history provides for them.

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EDUCATION DEPARTMENT

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THE NEW EDUCATION, PAST, PRESENT AND FUTURE

Roger Gal, Secretary of the New Education Fellowship, French Section; Counsellor to the Ministry of National Education and Head of its Department for Educational Research

IT is an honour for me to be setting before you certain simple thoughts born from my own experience at this Thirty-fifth anniversary of the N.E.F. By the age of thirty-five, the rest of one's life usually depends upon the idea one holds about what one has experienced, even if this idea is mistaken. Thirty-five years is a whole generation. No theory or method can possibly continue to be alive and active in exactly the same form in which it was first conceived after so long a stretch of time, because life and the world have changed, new problems and new aspects of old problems have appeared which must be taken into account. The New Education has a past and we should proceed with a firm will to continue the work of the best representatives of this past, and to do what they would have expected of us to-day. Some of them are no longer with us—I think of Decroly, I think of Langevin. But all of them would have expected us to begin again in our own fashion the work which needs to be done. I should like to do just this, very simply, as a man who has taken part in the work of all the Commissions of Reform of Education in France during the last eighteen years.

In all that I have to say, I make no sort of criticism of the innovators, the pioneers who have shown us the road, and to whom we owe everything. They come from all countries and are of all races, and I personally owe something to each one of them. I consider that what they have brought to teachers is true, and that there is nothing to retract from it. If there is a certain diversity, if in the course of my paper I bring to light certain contradictions in the very conceptions they have given us, in their formulation of the very principles of the New Education and in its methods, I think we should be glad of this. I hope that there will always be divergences, differences, for it is exactly this variety of experiences that enriches us. If the New Education could be codified perfectly, it would *ipso facto* no longer be the New Education, it would be something dead and dangerous.

It is time we asked ourselves what the New

Education has become, what is it becoming, in the minds of teachers who are trying to apply its principles and methods after their own fashion; in the minds of all other teachers, from those of the youngest children up to the higher reaches of the universities, and, not least, in the minds of parents. This is one of our problems and I must say that it gives me some concern. A certain number of over-simplifications of the new education—we should properly call them caricatures—are excessively dangerous. These have caused the ordinary father or mother, who would like to bring up their children a little better than they were brought up themselves, to run the risk of making very grave mistakes by interpreting amiss what the innovators have said.

How the New Education Began

It might help us to consider how this outburst of new principles in education came about. Their origins were neither well organized nor very logical. There was let loose upon the world of education a great number of criticisms and condemnations, a great number of ideas, or new methods, which had, at first, no link between themselves except perhaps a certain unity of aspiration towards innovation. Thus one fine day, for example, we began to talk about the individualization of teaching, nothing but the individual mattered. It is about him that we must concern ourselves. And the next day, or a few years later, we started talking about the collectivization or socialization of education under various forms: group work, work for collective aims, team work. At another moment, and perhaps here is where the whole thing began, we talked of manual work, of concrete material, of activity methods; we talked of schools in the country, of the *étude du milieu*, of free expression, of centres of interest and so on.

It is very difficult for an uninformed public to recognize things for exactly what they are, and to make the balanced synthesis between such diverse practices. What struck the imagination of outsiders above all was that the new education

seemed to be presenting itself as a condemnation of all that had gone before, of everything that had been done earlier. The child was being brought up under an authoritarian regime, which we still find to a certain extent, whereas the new education means autonomy for the child. Schools were primarily concerned with imparting the knowledge that must be attained by the individual by the time that he is adult. Claparède said: 'We must no longer take these things into account. We must think of the child and only of the child.' Let us impose nothing. What we must respect above all is the child's spontaneity.

It was further said that the conception of school work egoistically undertaken, each one working for himself and against the others in order to get higher marks, is anti-educational and immoral. Jean Jacques Rousseau had said this. So let us renounce all those forms—no more competition, no more marks, no more—I was going to say individual work, except that other innovators were upholding individual work as the great thing to be aimed at. You can see how easy it was to reject all this as a tissue of contradictions, or else to become enthused by one sole aspect of the new doctrine, and apply it alone to all the children whom one must educate. I am condemning precisely none of all these tendencies, and I say: they are all true. But they are true when taken together, true in what they affirm; they run the risk of being false in what they deny, to use a well-known formula of Spinoza's.

I should like therefore very briefly to select a few examples, for the subject is very vast, in order to show you the kind of mistake which it is possible to make, the kind of precautions we must take if we wish to be better understood tomorrow, and the problems which still remain to be explored.

Sources of Error

The first kind of mistake derives from our seeing in isolation one single aspect of the new education and forgetting the others, or even from forgetting certain aspects and certain concerns of what we would call traditional education. To give one example: the discovery of the importance of the rôle of play in early education—and already by saying in early education I am restricting the errors. Play is a true educative activity and a form of the child's true development. Into it he puts his body and soul and it is

therefore perhaps play that evokes from him his maximum effort, and provides him with richer opportunities of development than can any other activity. All this is true and correct; all this should be used and should be used over a long period, because adults also play. But this does not mean that play can constitute the sole formative activity, the essential formative activity, and thence all later education should be given in the form of play. The error lies in forgetting what is perhaps the most valid psychological law, which says: Observe what the child is at each moment of his existence and bear that in mind. It is quite evident that at a certain stage play is the only real activity for the child and is formative. But if you stretch this truth unduly to other moments of the child's life it is clear that you may commit gross errors.

Another possible source of error is the principle of applying to education methods which we might generalize as non-abstract, which aimed to accompany the greater part of learning by concrete achievement, by getting the child to work with his hands in making cardboard models, models in clay or plasticine, and in doing all sorts of manual work. This is perhaps at the root of all the disputes and misunderstandings about the activity method. We have long sought a word to indicate exactly what these activity methods are, and I do not think that the right word has been found. The word active is dangerous if one thinks of action as being purely external, physical, performed with the body, and if consequently one excludes every other kind of activity.

The idea of non-abstract education was a very great discovery. Each time that one can enable a child to realize things concretely, this is a marvellous help even to the understanding of abstract matters. But one can be active, as one can be passive, when one undertakes purely intellectual activities in which one stays still, in which the body takes no part. Manual education is only one means. We must seek what there is in all activities, even in purely intellectual ones, which can call forth a true, internal, moral, spiritual activity in the child himself, a true act of creation, independent of what we have been able to give him from without.

Our main preoccupation in France at the moment is to apply activity methods to the school subjects which are properly intellectual and here certain schools make a grave mistake.

They leave untouched mathematics, Latin and other subjects, more or less as they were formerly, more or less as they are in so-called traditional education, and content themselves by thinking that there is an area marginal to the field of real education in which they will apply the new methods. This seems to me false. Manual education is not marginal; it must take pains to be formative, to have value in the formation of a personality, in general culture, on exactly the same footing as all other, intellectual, disciplines. We must therefore introduce new methods into the intellectual disciplines, into the very body of the whole of education, and we must on the other hand oblige ourselves to draw from manual work the very utmost that it can give to the child's education. It should oblige itself to give children who are particularly gifted, or who are particularly interested in manual work, access to the widest possible general culture. If I had time I should find it very easy to show how manual work when it is taught by real activity methods, by a really new method, can give this general education, can develop imagination, invention, the power of self-control, of individual control, without need to have recourse to the teacher or to depend too much on his judgment. It can give the feeling of work well done, it can give the sense of effort, it can give the sense of team work and consequently a social sense; it can be a school for character better than can many other disciplines in which it is much more difficult to make a child see exactly the consequences of what he is doing or not doing. Yet I must warn you that manual work, far from being one of the bases of the new education, can be carried out in the most traditionalist way and entirely passively. Manual work can be the most mechanical training and one can make of it the worst kind of education; consequently one cannot say that it characterizes the new education.

The new education does not lie in concrete

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realizations but in the spirit and the principle represented by these. What we must do is to bring back school subjects and all school activities into the common aim of general education. Some aspects of education are better suited to some children and will enable them the better to reach this general education which we seek for all. This search corresponds to a general tendency in our civilization to-day in its technical evolution. Technology, after having at a certain stage in human history developed the functions of the craftsman and the manual worker, is now increasingly reducing them by automation, and is now having to rely increasingly on the functions of intelligence, management, control and overseeing. Instead of deepening, as some do, the cleavage between those who work chiefly with their heads and those who work chiefly with their hands, the rôle of the new education is to reduce these differences daily. If we do not recognize this fact we can miss a great opportunity. You will not be able to prevent the child's giving himself fully and truly only to those things which more easily please him, whilst

you will not enable him to submit himself as he should in a positive fashion, to all the influences which he should accede to.

I might have taken other examples of how our principles can become distorted. I might have shown that the individualization of school work is a marvellous thing, indispensable, but perhaps a catastrophic thing if it is not accompanied by an equal socialization of the individual. I would say further that there is no real individualization without socialization. But I must pass on.

The second mistake which we are in danger of making consists in seeing in the new education only a reaction to all that was done before. To take up the contrary position, to see-saw from one mode to another, is a striking feature of the history of education. If we do not wish this to happen to us to-morrow as regards the principles of the new education in which we all believe, I think that it would be good to pay attention to such matters as these. We must refuse this blind logic of the Yes and the No—if it is not Yes it is No, says the unintelligent mind. It may very often happen that it is neither Yes nor No, it is something other, and it is in going beyond Yes and No that we can find the real solution to a problem, the human solution.

I will again give one or two examples. One problem that is on the way to preparing for us one of those renunciations of once held principles if we are not very careful, is the problem of interest. Interest is the motivation for work. Claparède (and many others before him including Rousseau) has shown us that the interest which the school teacher demands at school is an enforced interest. We exact of the child adult behaviour, Claparède tells us, and we exact of him one thing that we would not dare ask of an adult, that is to act and work without any real motive for working, to act simply because he is told: 'Here is the work to be done, here is what you must learn and so on. It is very useful; you don't see that now but you will see it later when you are big.' And Claparède asks, with very good reason: do you call that education? It is a way of giving people an aversion for ever for doing work of this kind, and you know quite well that the result of it is that pupils leave even our secondary schools having no longer the slightest wish ever to read again the kind of literature which they read there.

So here we have a very good acquisition from

the new education. From it we have drawn a principle: to know what interests the child. We have also drawn from it the principle of imposing nothing on him, of respecting his liberty and his spontaneity. And it is certainly an abnormal and harmful act to make any individual, and above all a child, do something which pretends to be educative without first having obtained the assent of the child who is to do it. But where does interest come into this? Interest lies neither in things nor in the child. It lies in the dynamic link between things, problems, subjects, questions that one puts before the child and that are asked by the child himself of the individual and of the object. It was Dewey himself who said that first of all one must obtain an active interest and thence a real effort.

In our ways of teaching certain subjects we are told, particularly by the traditionalists, lies the proof that we have not yet resolved our problem. There are certain things that are not interesting in themselves which require pains to be learnt and which must be learnt—the multiplication table, or Latin declensions, and this is true. The teacher who calls himself an exponent of the new education gets out of it by saying: But I put before the children subjects that *are* interesting, and as regard the other things, well, good heavens! . . . As regards the other things we find two attitudes: either they are taught in the old way with a good deal of compulsion and with the idea that they are things that have to be done because of the examinations. 'But never mind,' a new education teacher told me recently, 'we'll make plenty of time for all the good things. But I am obliged to retain in my syllabus subjects to which none of my new principles is applicable.' (This we find a condemnation of all education.) Or else one says to oneself: 'Good lord the child will manage for himself: he is evidently an able child and if he is able to learn to multiply all on his own without any special effort he will learn it. He'll manage somehow, and if he doesn't, it can't be helped.' At this point the traditionalists can step in and say accusingly: 'Just look at all the things you don't expect children to learn, and just look how poor your results are.'

Interest can be induced up to a certain point. This has already been said by Dewey, which is one proof that the real pioneers did not make the errors which one has sometimes attributed to them. Dewey said: 'One must neither bow down

to the child's interests nor repress them.' To repress interest is to set the adult in the place of the child and thus to weaken the child's actual curiosity and liveliness. It is to suppress initiative and kill the spirit. But to bow down before the child's interests is to substitute what is transitory for what is permanent, and I could give you various experiences in this connection (for it is a question which I have begun to study closely) of how some interests, but not all interests, can be aroused by the merest trifle. The mistake would be to wish to impose upon the child things which are merely interesting from the viewpoint of the adult. But by finding a way around, as

J. J. Rousseau suggested, or as Decroly showed us how to do, by using the child's environment and leaving him to see one thing or to take part in another, this is very often the way of creating a real interest in the child himself, and therefore the principle of interest should be applied with a great deal of flexibility.

There is a real need to discuss an important element in the new education, that is to say the study of the natural and human *milieu*—of the environment as the English say. And here we have, even in France (I am quoting Cousinet, who by the way knows very well the heart of the matter and makes no mistakes) people who tell us that the *milieu* to which we must accustom the child is the *milieu* which touches him directly, personally—physically because it is close to him, and affectively because it speaks directly to his emotions. This again is a source of error, because it presupposes something in the individual and the *milieu* which will speak of itself. If I am teaching in a French provincial town with a very beautiful cathedral which most of my pupils have never really looked at, am I to forbid myself to draw their attention to it? Surely I would say: 'But do try going in one day', knowing that some aspect of art or of the spiritual life will light up for them as soon as they go in and look around? The *milieu* gives teachers a chance to organize education, to foresee what will be

The Education of Young Children

by D. E. M. GARDNER

Head of the Department of Child Development, University of London Institute of Education

'This very practical and "down to earth" book should be of great value to teachers in Nursery Schools and classes and to students training to teach in these, for it contains much detailed advice based on recent research and experiment about how to handle children between the ages of two and five . . . It should equally help Infant School teachers.'—*Schoolmaster*. 7s. 6d.

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educative, without exercising any pressure, without compulsion.

These questions should obviously be studied with much more discrimination and in detail, but I must pass on to certain other errors of the same kind. We have renounced authoritarianism, a discipline imposed by the teacher through punishments, fear, and we have done this because to use such methods is not moral, is not even educative! But it is not enough to go on from there and be content to say: Well, let us renounce authority, and let us invoke liberty. What is liberty? A long time ago Rousseau asked the same question, and I am one of those who regret that teachers always read *Emile* and rarely the *Contrat Social*, which must be read if one is to understand *Emile*. If they read them alongside each other they see that liberty demands even more organization than does authority itself. It is a very long time since Montesquieu said that democracy needed virtue if it were to exist and function. The opposite of authoritarianism is not anarchy. As regards family life in particular, parents must never imagine that they have nothing to do but to abdicate, that they no longer need to be at all concerned about anything because autonomy in the child will assure his education, in discipline and in character. For that matter I only need to remind you of the etymology of the word autonomy; it is that which gives a law to itself, but a *law* all the same.

Scientific Pedagogy, Psychology and Sociology

Three problems result from questions which we have already asked ourselves. The first is the attitude that the new education should take towards the ambitions of so-called scientific pedagogy. This question has already been studied by several new educationists who are critical of these ambitions, and on the whole they are right. For scientific pedagogy has often felt obliged to take up an attitude in which the educative point of view has been forgotten. For example, when scientific pedagogists have sought to isolate the factors which come into play in education, or when they have wished to ascertain the usefulness of a given teaching technique without enabling the part played by the personality of the teacher to manifest itself, this was obviously a gross error. The personality of the teacher is after all the important thing, just as much so as the personality of the child.

Does this mean that there can be no scientific method of investigating problems without destroying the educative act in its essence? I do not think so. I am not going to put this problem fully before you because that would require another paper. I will merely give you a very small recent example. It happened in France, where I am in charge of the service of Pedagogic Research as well as of the Secretariat of the French Section of the N.E.F. The Section wished to put before its members problems of a more positive, a more scientific tenor, if I may use that word in its largest sense, and I took advantage of my double position to suggest the same problems to many people who were not of the new education. The topic chosen was the study of the effects of the entrance examination and of selection, for secondary schools. We received very many replies, not only from members of the N.E.F. but from people outside it. Let me say that there was a considerable number of people outside the N.E.F. who were very traditionalist. But there were also people who do not at all think they belong to the new education, but who sent us in replies which were very much in its real spirit. This gave us a chance to discover a wider audience. I am here touching upon a problem which is a difficulty for a large number of Sections, that is to say the mistrust that may be felt towards a movement that declares itself to be simply concerned with the new education. We

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must overcome this mistrust by all the means, and in particular by means of a more scientific pedagogical research. We must allow no feeling that our ideas are restricted to a small enclave. I feel that this is very important for us all.

The second problem is the psychological. In discussing interest we have touched upon what the psychologists have brought to modern pedagogy—to which educationists have not as yet responded fully. This is knowledge about the child, about his evolution, about his stages of development of which teachers must take account. There is no kind of point in making any child do what is beyond his capacity nor what is beneath his interest. This is evident and we are grateful, and must adapt our curricula to these findings.

But once this has been said, I must point out that child development depends on a great deal else besides psychology. I will give you another example derived from a study which has been made recently in France. It refers directly to a psychological question: the demand that we should respect the normal evolution of the child, his intellectual development, his maturation, when asking a child to undertake a given study.

You know that in France we are I think justly renowned for the high level of intellectual attainment that we demand of our children, though it has its harmful as well as its good effects, at any rate in the *Lycée*. Many French educationists, and I associate myself fully with them, reproach our education for an intellectual hard labour from which many of our pupils suffer. We have been studying¹ the consequences of this hard labour particularly in the form of school backwardness. In France there is an enormous

¹ In a project supervised by M. Zazzo.

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number of children who are backward by one, two and even three years, compared with the normal age which they should have in a given class. This begins in the very bottom class of the primary school. M. Zazzo has compared the backwardness in the classes in the primary municipal schools—the school of the people—and in the few primary classes which still remain in some *lycées*, though in principle they have been abolished and should all disappear. You can guess that the children who go to these junior classes in the *lycées* come from a particular social stratum, from a *milieu* in which one knows beforehand that the child will complete his secondary and university education and is predestined, if possible, to go to one of the great schools of higher education. What did we find? We found that in parallel classes, whereas in the municipal schools the backward children were from 30, 40, 50 and 60 per cent. of the pupils, in the corresponding primary department of the *lycée* not only were there no backward children, but from the first year onwards 20, 30 or 40 per cent. (I forget the exact figure) of the pupils were in classes in advance of their chronological age. And I should like to ask the psychologists what that means. There are not two sorts of children. Is there a certain level, a certain development, a certain degree of maturation among workers and farm labourers, and quite another among the people of say a bourgeois origin? Obviously not. No chance, no statistical analysis can explain these differences except the influences of the *milieu*, except sociology. Therefore we must accept what we can learn from psychology and must bear it in mind. But we teachers must be careful never to be at the service of psychology. For us it is a tool and our aims must be determined by us. Our

task is to try ceaselessly, for that is the true gift of the teacher, to begin again with a child with whom we have failed, and to say to ourselves: can I not discover the way to open to him this horizon, to get him to adopt this attitude, to help him to understand or to succeed in that which he has not succeeded in understanding until now?

And so the last part of my paper will consist simply in reminding you of this other dimension which we have sometimes forgotten, that is to say the sociological or social dimension. The child is conditioned by his environment. This is for us perhaps the greatest cause for human hope. Because the greater part of our failure, or at any rate a large part of our failure, derives from the fact that some children come into the world in conditions such that it is difficult to expect much of them; and it is very difficult for a teacher, for any teachers, to remedy the distortions caused by this poor start.

Conclusion: Immediate Tasks

Here then, as I understand it, are the positive tasks that the new education should take up. We must undertake first a work of clarification in order to destroy the caricatures, because these may have heavy consequences for certain children. In the second place we must carry out a work of harmonization and of synthesis. The pioneers of the new education were men who felt powerfully the need to immerse themselves in some aspect of education which had been ignored until then. They were obliged to forge straight ahead, with the courage which we can all appreciate, we who ourselves are trying to do something new in the teeth of winds and tide; they were men of action, obliged to forget everything else and to try to win a battle, to demonstrate what they were out to do. But we, in our turn, must try to re-group all the efforts that they made, to harmonize the one discovery with another, because, though one given pioneer may have ignored some aspect of education, we are still obliged to take it into account. It is up to us to do the work of synthesis. We must renounce and declare that we are renouncing this tendency to react by contraries. We must renounce partial and limited affirmations and must try always to see the educative work as a whole. This moreover is what always has been done (though we have sometimes forgotten this in imitating them) by men such as Decroly and Freinet.

Further, we must integrate the new findings of the humane sciences. First of all we must engage in pedagogical research, without renouncing our educative aims; it may offer us the chance we need to make ourselves understood by others, influence others, and exchange views with them. One does not know whether the results obtained by 'born' teachers were due to their techniques or simply to their being the great educators that they were. Our task is to give every teacher the possibility of helping to his utmost the children entrusted to him.

We must make more use of the findings of psychology than we have done until now—not adopting a servile attitude to them nor mistrusting them. We must make use of the findings of sociology itself because it can reveal to us modes of action, ways of going about things which will serve us much better than all the eloquence of official educators.

Next we must undertake a work of expansion, for we can no longer content ourselves to-day with having a few new schools or with enabling some children, or some few highly-gifted teachers, to benefit. The problem is therefore the problem of teacher education. Where are we to find the new educators, where are we to find the new parents? How are we to find them and how are we to train them? That is the important thing.

And finally, we must tell ourselves that we have to undertake a work of perpetual renewal, for the new education is just that. As soon as the new education considers itself to have discovered the solution of its problems, I say it is lost. As soon as it becomes content, self-satisfied, I say it must be destroyed. Because what is interesting in the new education is the word 'new'. And it is this promise of renewal and service to humanity and to youth which, to me at least, the N.E.F. represents.

NEWS AND NOTES¹

PRINCIPLES AND AIMS

What shall be the supreme concern of the N.E.F. in the years ahead? The 1955 Weilburg Conference asked the help of the National Sections in answering this question. Several responded, and International Council decided that the answers from the Italian and German Sections should be published, and that I should make introductory comments on their significance. I am happy to do so because they seem to me to point to an effective rôle for the N.E.F. in mid-twentieth century.

The Statements reflect the conviction that we to-day are entering a new era in human culture and education. World War II marked the end of the first generation of educational pioneering. Now we must begin again. To do so, we must know definitely what our rôle is to be in the next period. At the Utrecht meetings of the International Council there were those who urged that there are two functions for the N.E.F. It should popularize as well as pioneer, they said. Actually, the N.E.F. has continued in the post-war years to give most of its energy to this popularizing function; witness the 1956 Utrecht Conference, which was organized as an experiment in, and study of, the group process in education. It is

my personal conviction that we should continue to devote *some, but not much*, of our energy to this function. I would remind my colleagues that other educational organizations are doing an admirable job in popularizing the child-centred and group process concepts.

Hence the importance of the second function of the N.E.F. and, correspondingly, of the Italian and German Statements. I think they are saying to us that the primary task of the N.E.F. is to blaze new trails on the social and creative frontiers. The historic fact is that we are now well advanced into the second great stage of the cultural revolution which has already transformed civilization. The industrialization of the earth can be completed *democratically and with a minimum of war and turmoil, only if creative intelligence and understanding can be built in the preponderance of the people*. At this critical point, free universal education of a new type must take over. Neither the authoritarian *memoriter* programme which still dominates education in most of the earth nor the

¹ Instead of the usual *News and Notes* from Sections we are publishing this month the Statements which the German and the Italian Sections prepared for consideration by the New Education Fellowship's International Council at Utrecht, along with a comment on them by Dr. Harold Rugg. The statements represent the carefully agreed opinions of N.E.F. workers in Italy and Germany; the commentary is that of a valued member who, after a lifetime of brilliant pioneer work in various aspects of the new education, makes his own assessment of its future.—Ed.

completely child-centred form of new education can do this. In short, our job, well begun since 1920, is only partly finished.

The true significance of the new statements of our Italian and German colleagues is that they understand this. Consider, for example, the central theme of the Italian platform—namely, that education is to help lead society. It must 'change this society so as to make it more open, more responsive to the needs of communication and free development, and richer in value.' Boldly confronting 'the crisis in modern civilization' they propose to build a new education to help meet the crisis. The acceptance of social change as an actuality and the need for *developing the expectancy of change* in the youth of the modern world, becomes a cornerstone of their educational creed. Facing 'the mass character of modern society', 'the mechanization of life', and the consequent 'tensions between groups, races and nations', they would meet the challenge of our times by making the social co-ordinate with the individual, recognizing that the very axis of the school curriculum must be the civilization of our mid-century society.

But they go further, joining the social and the creative; witness the German Section: 'Faced by a mechanization of life . . . education must do all it can to encourage personal creativity and to develop an understanding of civilization and of man as its master' . . . 'the cultivation of the creative abilities of individuals of all ages has therefore become more vital for education than the development of skills or of logical thought, fundamentally important though these may be.' In our next period of work *the creative is to take precedence* over skill, and over formal logic. This is confident affirmation: creative man designed and built our technological-democratic society; if now it seems about to become a Frankenstein, out of control, creative man can redesign it and control it. But if, while doing it, he is to preserve his democratic way of life, he must resort to his most powerful instrument—a *creative education of all the children of all the people*.

Third, to implement the conception of the teacher as a creative leader of the civilization will require a thoroughly new programme in teacher education, one that is founded on the rich knowledge accumulated by our twentieth century social and behaviour sciences and humanities. Nothing less can develop competent students of modern

culture, of human personality and behaviour, and, at the same time, produce artist-teachers of expressive and appreciative ability.

Thus, the Italian and German Section Statements point to three insistent pioneering tasks for the years ahead: (1) developing a curriculum of General Education—a new interdisciplinary synthesis, culture-centred as well as child-centred—which will avoid the deficiencies in content and learning-organization that are characteristic of the curriculum of separate, narrow subjects; (2) the scientific and intuitive study of the creative process; (3) a new teacher education programme designed to develop mature scholarship in teachers. Thus one of the vital tasks is that of developing a theory of teaching, curriculum and administration, which in turn will be scientifically grounded in current theories of society and culture, of behaviour and of aesthetics.

The fuller setting of our search for aims and principles will, I am confident, turn up other tasks in the education of teachers. For example, the clarification of (4) the Problem of Freedom and Control, which affects the reconstruction of all our social institutions—government, family, communications and community life as well as education; (5) the Problem of Teaching Method, including the Group Process, in which a new intuitive theory of method will put to work the scientific bio-social-psychology of the 1950's and successfully combine group and individual work; (6) the Problem of Character Education—the most difficult unfinished business before us—the implementing of the axioms of integrity in a programme of curriculum and teaching. And undoubtedly other unexplored frontiers will be discovered as we go forward.

Harold Rugg, U.S.A.

ITALIAN SECTION STATEMENT

PRINCIPLES

1. The principal aim of education is the formation of personalities able, on the one hand, to live in harmony with their society (environment), aware of its real situation and its problems, and, on the other, and pre-eminently, to change this society so as to make it more open, more responsive to the needs of communication and free development, and richer in value. The value which education in school should foster lies essentially in the creation of balanced personalities (in which inwardness is no less prized than concrete efficiency) capable of free association and independent

thinking. Whilst helping pupils to feel at home in their environment, the school must promote in them the development of individual responsibility towards social betterment and change. Individualism and conformism are opposed but linked products of an education that fails to take into account the dynamic connection between the human being and his culture.

2. School education should therefore quicken the process of relating the pupil to his cultural origins by satisfying his need for security in the life of a group which is affectively positive and which stimulates his activity.

3. The school should not limit itself to the intellectual aspects of learning, but should consider as essential to the educative process all the activities and needs of the developing personality. It should be made possible for these to manifest themselves and be satisfied. The school cannot fulfil this task unless it finds or creates, in the larger community about it, the conditions which favour its task.

4. The development in each child of the fullness of its creative capacities is rooted in the quality of the associations which he is able to establish within the family and the school and the community. Therefore the education which is imparted to him by his teachers at school, that which he receives from his parents in the home, and that which he gains indirectly from the adults about him, are inter-dependent.

5. Teachers should therefore work with all members of the community so that they may become positive agents of education. They should relate themselves to institutions—family, factory, political party, church, as well as to such forces as the cinema, radio, press, etc., which play their part in the formation of the individual.

6. A necessary accompaniment of the educative task is the knowledge on the part of teachers and pupils of the conditions and problems of life and culture, present and past, of their environment—whose radius extends progressively from the immediate environment of the school and community to the international society. This knowledge must be fostered together with feelings of fellowship with the world community.

Intercultural education is therefore an integral part of the school activity. Personal development is closely linked with human association which must overleap every barrier to tolerance—national, religious, class and racial. Liberation from these limitations is a prerequisite at every moment in the life of the school.

7. The education of the whole personality demands, on the part of teachers, the use of activity methods that allow pupils to harmonize their immediate vital interests (nourished by their

participation in the life of the school and their community) with the growing needs of their biological, emotional, and intellectual development. This process should continue until the full-flowering of the best qualities of creative imagination, of the critical sense, scientific research and philosophical thinking, in an atmosphere of collaboration and dialogue in which self-discipline coincides with social control. All methods of indoctrination and external pressure should therefore be excluded from the school during its whole range from nursery to university. For the freedom of pupils and teachers must be secured and fostered in the teaching itself and in the school's administration. This freedom must be secured against all interference, by powers, administrative and non-administrative, which are extraneous to the real work of education.

AIMS

1. To promote the discussion of these principles amongst teachers in every type of school and between them and members of the community in the most diverse walks of life.

2. To foster the closest possible co-operation with every other association which has similar aims; co-operation between teachers, parents, doctors, psychologists, social workers and administrators, in the service of the harmonious development of youth. In particular, to establish or improve the relationship between school and the child guidance clinics, not only for the sake of a better education, but also for the betterment of educational guidance and vocational guidance.

3. To foster all projects which aim to establish a continuous and close collaboration between teachers and pupils, inside and outside the schools.

4. To promote adult education in relation to the real needs of the life of the community—working hand-in-hand with other bodies working for the same end.

5. To establish and further projects which aim to make the institutions of our society serve educative functions and aims.

6. To create the effective conditions for the continuous improvement and training of the teacher's cultural, psychological and didactic aptitudes, without which any serious educational reform is impossible.

7. To study ways in which it may be possible to reorganize the entire pre-school system, in order to make it the foundation of all further education.

To study ways in which adequate financial appropriations may be secured in order to achieve this and particularly in order to make the nursery school a living part of the state system of educa-

tion, without of course making attendance compulsory, and without impairing private initiative in the establishment of nursery schools.

To establish a College Training for teachers in nursery schools and in primary schools which will give them basic understanding and opportunities for practice in the most recent findings of psychology and education.

8. To conduct surveys and enquiries and to formulate projects in the field of the education of children from 6-14; to experiment in new teaching methods and new ways of school organization; to study measures, both educational and social, which will bring into the school all the children who are now prematurely at work or in vocational schools.

9. To start similar surveys and experiments in the field of secondary education (14-18 years) with the aim of removing the obstacles which are at present preventing society from benefiting from the contributions of the majority of its members, many of whom now perform only subordinate tasks, but who should be educated so that they may play their full part in the direction and renewal of their own society.

GERMAN SECTION STATEMENT

PRINCIPLES

1. All education is based upon a proper appreciation of the positive educational forces in the child and educator, which exist below the superficial appearances of our modern world. All types of education, from that taking place in the home to the various forms of adult education, and in particular the training of teachers, show the need for constant re-adaptation to reality. Our ever-changing society requires a constant and critical re-examination of the conditions under which education is compelled to operate, whether biological, psychological, sociological, or purely educational; the results of scientific research need therefore to be applied immediately to educational practice.
2. The crisis of modern civilization, by destroying traditional values, has harmed both children and adults. Education has had to undertake the task of promoting, and often of restoring, the mental health of people in all walks of life. The cultivation of the creative abilities of individuals of all ages has therefore become more vital for education than the development of skills or of logical thought, fundamentally important though these may be.
3. In a time of great technical achievement, anxiety is increasing as to the external and internal conditions of human existence. Faced

by a mechanization of life and a continual increase in external stimuli, education must do all it can to encourage personal creativity and to develop an understanding of civilization, and of man as its master. In a world of accelerating change education must develop the ability to face even greater changes.

4. The mass character of modern society restricts the individual's capacity for personal experience and private judgment, and increases tensions between groups, races and nations. Education must show that taking responsibility for our fellows, for our group or community, is the way to diminish these tensions and to give a richer life in community to all. It requires great effort to choose and exploit the influence of education rightly, so that the mass media of press, radio, film and television may be properly utilized for the promotion of human co-operation.
5. Education in school at all levels shows a natural tension between the imparting of knowledge and the living of life, between the individual and the community, between freedom and discipline. The cultural heritage of a nation can best be mediated through a relationship between pupil and teacher in which each may grow in the effort to assimilate the culture of his country and its need for growth, seen against the background of the community's effort to achieve a unity of purpose. In this, a practical conviction should be secured that the freedom of the individual finds its proper balance and fulfilment in service to the community.
6. In a world of ever-quickenning social change, all adults need a constant renewal of their inner life, so that new forms of adult and parent education must be developed. Teacher training in particular must be so organized that the teacher, as a dynamic personality, remains always a student of civilization and human growth, as well as a practitioner of the arts, imparting the knowledge he thus acquires to his pupils at school.

PRACTICAL SUGGESTIONS

1. To make clear the conditions for all effective educational reform, direct contact between members of the N.E.F. has been found necessary. The promotion and maintenance of local groups has proved the best means of getting put into immediate practice principles worked out together. Lectures and free discussion meetings give life to these, and offer a chance of getting into touch with wider circles and

- with organizations of like aims. The international conferences of the N.E.F., besides, afford an opportunity for furthering together the great cause of education for peace.
2. Modern forms of creative work should be cultivated at meetings in order that educators should be able through their own experience to influence the mental health of children and adolescents.
 3. All methods of helping people to understand themselves better are of special importance. The rhythmical nature of life, with its alternation between work and rest, giving and receiving, impression and expression, should be utilized educationally in the alternation of periods of work and of rest, for moments of reflection when crowding impressions can be allowed to sink in and be evaluated, as well as for a sensible arrangement of free time and holidays.
 4. It is as important for N.E.F. groups, as for all school and youth movement groups, that a real group relationship should be developed through discussions, through the sharing out of responsibilities and through encouragement in failure, so that mutual confidence may be established.
 5. School lessons at all ages require the real co-operation of the pupils so that new forms of

community life may be developed freely and in common. Carefully planned experimental schools, and the evaluation of their results for the benefit of the state and private school systems, are a valuable aid to educational progress in organization, curricula and methods.

6. Since only a well-balanced educator can promote mental health among children and adolescents, another wide field for educational work exists in the enlightenment of parents concerning educational problems and in confidential exchanges between parents and teachers. The training of teachers, as well as refresher courses, should therefore be concerned not only with the imparting of knowledge but also with making the teacher familiar with social conditions both in the school and in the community.

RITA FASOLO

As we are going to press we hear from Florence of the unexpected death of Rita Fasolo. Many members of the N.E.F. will miss her for her kindness, her high courage, and the tireless zeal with which she fought for the New Education both in holiday courses for teachers and in her own school and university work.—ED.

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THE NEW ERA

IN HOME AND SCHOOL

FOREWORD

THIS issue of *The New Era* contains some comments on the group work at the N.E.F. Utrecht Conference, at which there were 350 members and 25 group leaders. The groups were formed, on the basis of a common language and common interests, before the conference started, and each member on arrival was told the name of his group leader and of his fellow group members, and the building in which they would meet. Members accepted philosophically the need for this arbitrary arrangement: very few changed from the group in which they were originally placed, and then only with the concurrence and help of the group leaders concerned. Care was taken to make each group as international as possible.

Most of the group leaders and a good many other members of the conference have sent in both comments and brief reports on the work done. It would have been quite possible to correlate all these findings in a single report. If this had been done, the personal flavour of the life of each group would inevitably have been lost and the report would have fallen into two parts: a summary of the content of the twenty-five group discussions, and a general comment on the process of group development. This would have distorted the basic aim of the conference, which was to keep these two aspects of the group-life closely linked. It was felt that a truer picture of the conference would emerge from the publication of some of the material in its original form. We therefore present notes from eleven group leaders, four individual members, and notes from each member of one group. The members' notes were written during a session from which the group leaders were absent, and before the final summing up by the four Counsellors.

One leader comments that 'the published reports will undoubtedly show two widely divergent attitudes among the group leaders themselves and therefore between the ways in which the groups set about their work. I felt that the conference members soon sensed this

and were troubled by it. It seemed to me to set the educational over against the analytical instead of bringing them more closely together.' (There were wide differences between the ways in which groups were led, even within these two categories.)

That these two 'divergent attitudes' were represented at Utrecht and appear clearly in this issue of *The New Era* is a natural outcome of a conference run in this way. At the plenary session which took place on the fifth day of the conference, some group leaders spoke of the 'explosions' within their group discussions, and a questioner from the floor asked whether the frustration and depression experienced in his group from time to time was common to others. Some group leaders said stoutly that their group life had contained no such explosions, frustrations or depressions. The general inference seemed to be that the explosions and depressions occurred in those groups whose leaders were analytically orientated. It was evident from the feelings expressed that at this point in the conference a state of uncertainty existed, some members being apologetic, some boastful, and some both boastful and apologetic about the ways in which their group-life differed from that of other groups. Others seemed to have no such feelings of uncertainty.

This split between 'the educational' and 'the analytical' is serious in so far as it applies to our thinking about education. We are beginning to recognize that a good school class is in a very real sense therapeutic, and at the same time we know that one duty of a school is to transmit and clarify the cultural values of the society that maintains it. Clearly both these functions should be operative throughout the school day, and it is the function of new education to see that this is so. Perhaps the Utrecht Conference has enabled people to look at the breach more closely—certainly it cannot be healed until it is clearly seen.

Next month the four Counsellors will give their comments and assessments on the Conference.

BEFORE leaving home I was doubtful if I should really wish to take an active part in Group Discussions, always having been unsure of expressing myself before strangers. Therefore I felt gratitude for your 'permissiveness', delight in the complete feeling of ease which this particular group developed in its relations to one another.

My only doubt was that we ought to keep each day to our chosen topic, and I felt a bit worried that we deviated. However, I can see that we covered most topics in the end by far more relaxed and healthy ways and probably obtained much valuable individual contribution *en route*.

I have learned much by this free discussion—

concrete things about other countries, about their peoples, about particular friends in our group. From Elisabeth Rotten—how to express delight in a simple dignified way.

Personally, I learned to think hard about the exact meaning of English words in order to be able to express my thoughts and feelings.

I learned much also about ways of allowing adults—and children—to have an opportunity to express their opinions and feelings, for I know this is going to be something I shall need much help with in my new post. I admire the way in which, without embarrassment to anyone, you were able to help us all in our failings, and to make us feel happy about our potentialities.

NUMBERS 2 TO II: BY GROUP LEADERS

2

IT was clear from early discussions that members of this group had come with different expectations as to what would happen and what they would get out of it. At bottom these were individual differences, reflecting basic personality patterns and appearing at the surface in different approaches to the topic under discussion. But they soon came to group themselves in two camps, and it was interesting to see that each could find justification for what they wanted to do in the conference literature, i.e. the difference was implicitly (if not explicitly) there in the nature of the conference itself. There were on the one hand those who expected to move on continuously at the level of facts and ideas; pooling impressions and opinions, telling others and agreeing to be told, being strengthened in their faith on the whole, acquiring ammunition. On the other hand were those who wanted to stay with a problem and explore it at some depth, not minding personal involvement, indeed rather seeking it. The others called this 'stewing in one's own juice'.

The difference affected not only the kind of topics to be discussed, but the way of discussing them and the way the group should function as a

group—what kind of structure it should have. As I see it, this problem might well have been resolved (as indeed it was in the long run) by the group's accepting a structure which embodied mutual tolerance and give and take. In normal working groups it is the function of the chairman or group leader (interpreting the 'constitution') to ensure that this happens. The members in such a group have to realize their individual expectations within the given framework—or, as often happens, work them out indirectly and underground. Only in a crisis over the constitution or purposes of the group, or over leadership, do these underlying factors come to the surface and find overt expression.

This happened very readily in this group—the situation invited it; the group had many potential group leaders besides the official one, and indeed there was some warrant for saying, 'This crisis in fact is what we are here to act out.' The group leader was not so sure about this, seeing the implications. Does permissive group leadership accept the possibility of some other group leader's taking over? And what if he is not a permissive leader? It is a basic question for democratic theory, of course—should it connive at its own overthrow? And this problem too was implicit in the Conference since the leaders were

in fact imposed from above and without. Surely 'permissive' has strict limits in this setting. What in fact should one permit? Now clearly many of the groups did not bump into these problems. They accepted the leader as given, and maybe also whatever the leader suggested, directly or indirectly. On the whole, perhaps, they wanted to 'run on' with the exchange of ideas and facts and would have been disturbed and upset by the intrusion of problems affecting the purposes and structure of the group itself. They would prefer to feel 'safe'.

There were some groups, however, which insisted on uncovering to some extent these underlying issues—or they found themselves doing so, perhaps unwillingly. What my group did, in effect, and I am very glad it did so, was to insist on working out for itself a solution to the underlying difference of approach—a solution which it did achieve after a crisis which brought the differences (including those at the individual level) out into the open to a considerable extent. As a result we understood each other better and could accept and tolerate on a deeper level than before. In this sense one might say: people came to the group with certain expectations; very few, if any, realized all their original expectations but most, in realizing less than what they expected, also in another way realized more.

An interesting question that arises is whether one could include 'expectations' among the criteria for selecting membership of groups. Given a way of presenting it clearly, I think we could, and assuming one wanted to avoid conflicts and crises of the kind described above, it would undoubtedly make a better criterion than more usual ones—interest in topic, etc. Most people are much more open and flexible in their potential interests than in their expectations. As to the value of what was exposed in this particular group, I have no doubt at all. It is happening below the surface, and less accessible, in all the structured groups of schools and colleges.

3

THE main thing in a conference of this kind was that educationists met personally and as educationists, and could further and support their common work. The determining factor in my group was that some people were courageous enough to confess that they did certain things in

certain ways (that means progressive) although the authorities asked for something quite different (namely conservative). Or they informed us that in some situations they needed the help of parents, and, in asking for it, acted against direct regulations. Here in our free, non-compulsive group situation, we gave one another the common feeling of being understood, supported, helped, criticized, and questioned. So we who at home are trying to do progressive work—perhaps isolated and alone—helped one another.

It was interesting to observe how our members became a group. In my group we had many nationalities, teachers and non-teachers and 'big shots'. Gradually the strange thing happened that all, like the pieces in a jigsaw puzzle, came together, completed and supported one another. We all found a common personal basis, where status, eloquence, pure knowledge did not matter so much as character, which in such a small circle can really develop and reveal itself. In the end, the surprising thing happened that some people said quite spontaneously, things which perhaps they had not at all meant to say. (The beginning of a kind of group-therapy?) Then it was good that the conference did not last longer—it was just the right length. In my opinion it was also a positive thing that people uttered their feelings honestly, not only for their personal mental health, but the free speech also enabled the more restrained and receptive members of the group to get free.

I do not know whether in my group, on the basis of this group-experience, permanent personal friendships have come about. (In some cases I could say 'yes', but perhaps those members knew one another already—or would have made friends even in a quite different kind of conference.) The decisive thing is, I suppose, the experience of having found a group of fourteen friends and this memory rests in the consciousness of each. To get so far we really broke through barriers—national, intellectual and linguistic. A good counterbalance against a group which might too jealously and exclusively look after its own members, and in doing so hamper the development of the group member personally, was partly the stay in Utrecht (a fitting city, being neither too small nor too large), with the different kinds of accommodation. The plenary sessions also helped against group egotism. Each participant was supposed to be mature enough to follow his own

interests and to select those people who interested him. A further gain can be found in the different excursions. (These remarks are partly the result of talks with and critical remarks from group members—they may only apply to life in my group.)

Another very good thing for our group was that we had to translate the conference topics ourselves. In this way we grasped the more readily the meaning of words and agreed on what we meant by them. Another opportunity to find a common basis lay in discussing the educational situation in the different countries. Discussing them, we kept to actual facts.

Very helpful for the further development of discussions in our group was our attempt to question the value of school itself. Here we, and perhaps the conference on the whole, badly missed a strong representation from the 'underdeveloped countries', who might have spoken about this topic openly. Here a very serious problem for me and many like-minded people is touched upon: the symptoms of illness connected with the culture of our mass civilizations. How much harm does even the best school do to the healthy child? Are not the claims for social adjustment, even in a small, good school, too heavy for the individual child compared with the individual learning-behaviour which the world and nature might otherwise evoke? Perhaps it is time for Rousseau *redivivus*. At this point we had to re-discover the school once again and this gave fresh eyes. Therefore we changed the order of our topics. Here we came to the following conclusions, partly because we had agreed at the beginning that we *would* achieve some conclusions!

Concept and Content of the Progressive School

The progressive school is a school which combines what is positive both in the traditional school and in the new systems and methods. (Montessori, Decroly, Dewey, Parkhurst, Kerschensteiner, Ligthart, Boeke.)

Instruction in these schools is nothing but a means to educate personalities capable of thinking and acting independently, prepared and able to serve the community.

This education should be harmonious, i.e. both physical, intellectual, aesthetic and ethical (religious).

Education of the intellect does not involve only gathering a limited quantity of knowledge but also thinking and acting with personal responsibility.

The education of the intellect takes place both in classes and groups and individually, if play and material, justified from the point of view of method be used.

Subjects to be learned should always have their starting point in the real life of the child, in his direct or indirect environment, which he should elaborate, know and appreciate by observing, by association and ex-

pression (speech, discussion, mime, written expression, drawing, painting, modelling, etc.).

All subjects are at the service of education.

The class (school) should build a community, where members take part in common group activities with mutual help.

P. F. VAN OVERBEEKE,
Representative of the Municipality Utrecht

Why School? Why Compulsory Education?

The obligation on parents to send their children to school proves to be necessary because it has its origin:

- (a) In the wish to secure the right of the child to develop his potentialities
- (b) In the self-preservation of society
- (c) In the claim of society not to be obliged to spend too large sums on social welfare

but the 'traditional' school—which is still often the rule—only very poorly realizes what the child has the right to ask of it.

Therefore we must do whatever we can to compensate for the failures of the traditional school and take care that the progressive school offers the child in the primary school-age all opportunities: First, by overcoming the abrupt change in the child's life-pattern on his entry to school and second, by enabling him to respond to the environment in the freest possible way.

Therefore it is necessary:

1. To help the child to develop in his own way. This happens in the best way, if we recognize what is typical of the child, and if we use and develop his inborn potentialities, taking him as 'subject' and not as 'object' of a project.

2. Enable the child to adjust to other people. Therefore the school must offer opportunities for group-work. The child has the conditions necessary for growth when he has good relationships at home and a teacher who approaches him 'with feeling objectivity' and who is himself a balanced personality. In order to achieve group-work which is worth while the teacher should be careful that

- (a) Groups do not contain more than six to eight children (20 to 25 in a class)
- (b) Also links with older and younger children are available to the group
- (c) The group has a straight forward aim
- (d) Propensities for authority and power should be canalized in a proper way.

But we also agreed that these conclusions

covered an abyss of uncertainty, lack of knowledge and a sense of obligation to learn more. It seemed good to me that members did not refer to scientific publications but that they asked themselves: what about me and what about you? Where is something common, how can I or you improve our work?

This is for me the positive side of the conference. But now something about the negative feelings. Were our group feelings, our progressiveness, our optimism to a high degree the result of a holiday mood—another country, new, friendly people? Each in looking at his work was always 'on the sunny side of the street'. Perhaps we longed for a 'New Education Family' as Elisabeth Rotten by mistake called it so very well? In this doubt, we might continue and ask mercilessly: who came to this conference and why? Why does a person become an educator and why do we keep to our job? Did those who came to Utrecht feel that they can live only with and by means of their work?

4

Except for one Belgian, all the members of the group I was leading were Dutch. Although there were no language problems, a group composition like this has its disadvantages. There is not a broad enough exchange of views with people of other nationalities and with other patterns of life. Nevertheless the group enjoyed their being together and succeeded in pointing out some wishes with regard to teacher training.

It was foreseen that the group would treat three topics of the programme, but after the first session the group decided that only the training, continuous education and guidance of teachers for constructive education should be discussed.

In the beginning, the members of the group talked a little at random, but rather soon the need was felt to come to conclusions, of which some are mentioned:

- (1) If it is true—and the group agreed upon this—that the training college has a task in forming the personality of the future teacher, this means that the choice of and the preparation for the profession should not be made at too early an age.
- (2) The forming of the personality, which includes also help bringing the young person to self-

insight and teaching him to see himself in relation to another—colleague, pupil, parents—can have some results only if the future teacher is in a stage of development that enables him to receive such teaching. There is a phase in which adolescents have reached a certain point of rest in their personal and social development at about eighteen or nineteen years in western civilization during which they are ready for such help.

- (3) The future teacher shall as long as possible be educated together with young people of his own age. Social intercourse with age companions is of the utmost importance, so that professional training in isolation should not be planned for the eighteenth or nineteenth year. Residential training has to be avoided as much as possible.
- (4) The future teacher should have the possibility to discover his own creative possibilities by experimenting with different material, which is of great value for the development of the personality.
- (5) During training it should be possible to add to the general professional training some specializations, such as professional orientation, creative activities, games, cultural and social education, etc., to meet the different needs of the children.
- (6) The teachers of the teachers' training colleges must themselves have experience with groups of children and knowledge of pedagogics and psychology. A university education is sometimes rather a disadvantage than an advantage.
- (7) Within parent guidance some distinctions should be made: guidance to parents with regards to education itself; to general pedagogical and psychological matters; aid in individual cases. Teachers should have enough knowledge and insight to find out whether they can help or not. If they cannot, the school social worker has to play a rôle. School social work is beginning to develop in different countries, i.e. in the Netherlands. It is also a means of constructive education, for the school social worker aims at the full development of the child, so that as a grown-up he can function in an adequate way in an ever-changing world. And at this exactly the N.E.F. aims!

5

THIS group was an English-speaking one comprising six different nationalities. There were eleven women and one man: two Dutch, two Swedish, two Italian, one French and four British. Two of the Englishwomen taught in training colleges, all the others were either secondary or primary school teachers with the exception of the one male member, who worked with industrial groups. The topic chosen for discussion was 'The Rôle of the Group in the Educational Process'.

This topic was well suited to the free discussion method since members were placed in a group situation similar to that of children taught by active methods. This experience constituted, over and above the objective task chosen, a second task, i.e. observing the forces, positive and negative, which foster and hinder work in groups.

From the first day discussions were characterized by a shuttle movement: sometimes the objective, intellectual task increased the comprehension of the dynamics of the group; sometimes the experience of living in a group threw light on the topic of discussion.

After each member had introduced himself and spoken of his work and interests, the group tried to draw up an agenda. They consulted the programme and suggested going systematically through the points listed under the title, 'The Rôle of the Group in the Educational Process'. Each session was to start with a short talk, followed by a discussion. Immediately they turned to me, taking it for granted that I, the leader (teacher) should be the first to speak (teach) and so lead the discussion. Here the first obstacle appeared: the need to learn as a free group (active methods) was a new experience and the passage from the traditional learning situation to the new one had to be worked through. I declined the invitation and endeavoured to explain: this was to be a free discussion to which members were to contribute the material. No one would open the discussion. I pointed out that their refusal amounted to a tacit decision to do without a set agenda. Thus the consideration of the objective task had led to an understanding of the group method and of one of its difficulties.

The next day, the first question was raised by X, the one man in the group who, from apparently purely rational motives, since he dealt with adult groups in his professional life, wanted to know

whether it was as easy to form adults' groups as children's groups. The choice of the question was not due to chance: it reveals the actual but unspoken preoccupation of the members with their own ability to form a group. This led to a further question as to what constitutes a group and to renewed criticism of my methods for, it was said, there cannot be a group without a leader any more than there can be a class without a teacher. No learning can be achieved without a discipline imposed by the teacher. This gave me an opportunity of explaining my position and through it that of the teacher using active methods. They had refused the *free* discipline I had tried to *impose* on them. This led to the consideration of children's reaction to an over-indulgent teacher and the fear of freedom. The apparently paradoxical situation recalled Dr. Bowlby's lecture of the preceding evening, in which he had dealt with the intra-psychic conflicts of children due to their ambivalent wishes. Each member of a group or class is subjected to an *internal* conflict, since he wants equally strongly to assert his own individuality and to *belong* to the group. The problem of preserving both one's personality and the membership of the group can only be solved by the acceptance of diverging opinions within the group. This is a mature solution seldom reached in large groups—schools, nations, etc.—for it requires courage, the courage to be different. Disagreement often appears as aggressiveness and the individual fears the consequence of his own aggressive behaviour, i.e. banishment from the group.

As the result of this discussion, the members felt emboldened to examine their national differences—through the description of school groups in their respective countries. The conclusion seemed to be that in Northern countries (Holland, England, Sweden) the main motive for using groups in the educational process is a *social* one. In Mediterranean countries (France, Italy) it would appear to be primarily a means to the acquisition of intellectual knowledge, for groups provide better conditions for teaching. Each subgroup defended its national attitude in a spirited discussion in which, for a while, disagreement was accepted.

Soon, however, the need was felt to re-unite. A remark of mine about the difference in parents' attitudes in various countries offered a means of reconciliation. The group united to criticize an



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outside group—i.e. the parents. The English members led the attack and accused parents of shifting all responsibility for the children's education on to teachers from the moment they enter school. The Frenchwoman declared that parents need to be educated and described the work of the *Ecole des Parents*.

I now intervened to point out that the problem we had come to was the difference between the relationships of parent and child and teacher and pupil. Is the emotional bond between the adult and the child identical in both cases?

When it was stated that there was *no* difference between an infant school teacher and a mother, this led to the realization that the infant school child still wanted his mother's love. The lack of it makes for insecurity and for a period of regression both emotional and intellectual, whenever the individual's environment is changed, i.e. when he passes from the primary to the secondary school, or from the secondary school to the university, or from any partially protected situation to a position of increased responsibility.

On that afternoon, there was a lecture by Mrs. Gruenberg entitled *Challenge to Parents To-day*.

This, together with the memory of the discussion on parents, influenced the following discussion. Mr. X referred to a point made by Mrs. Gruenberg about the inability of parents to follow the development of their own children: they tend to forget that they constantly change and mature. He added that teachers probably have a similar tendency.

This last remark was passed over and the attack on parents was renewed, but one member stated that she was often sorry for mothers left idle and solitary when their children grow up.

This mark of sympathy encouraged Mr. X, the only parent in the group, to speak of his difficulties with his son, an adolescent of fourteen. He was visibly worried and asked the group for advice. The boy 'imagined he was grown-up' and took risks which caused Mr. X and his wife much anxiety. Immediately the members rallied to his aid and assured him that his son still needed his love and would return to him 'if he, the father, realized that while his son was not yet grown up, he had ceased to be a child'. They understood Mr. X's anxiety and, contrary to what had been said the day before, they recognized that the

problem is much more difficult and vital for the parent than for the teacher. This time, in the light of its emotional situation, the group was able to modify its professional prejudice against parents.

The teachers, however, could not be left in a position of inferiority. The solution was found in an attack on the methods of training teachers. It was suggested that the experience of living in a group, such as the present one, should be an integral part of the training of teachers. The group was strongly united and the atmosphere almost euphoric.

The next session, a short one, marked no apparent development in the life of the group. Once more I was asked to take the lead and this time I accepted the invitation: I gave an explanation of Bion's theories on group dynamics¹ which I illustrated by reference to some of the experiences undergone by the present group. My 'formal lesson' was received without comment. The discussion deviated. One Dutch member who had lived and worked in Indonesia wanted to know whether children are allowed to criticize their teachers in Europe, a state of affairs inconceivable where native children are concerned. Finally it was stated categorically by one member that whereas group-teaching may work for younger children, it is entirely unsuitable for older children and adults. They were marking time, waiting to hear the counsellors at the plenary session which was to follow and venting their criticism in this disguised form.

This was our fifth session and there were four more to come.

I expected the sixth one to concentrate on the plenary session, but the group was preoccupied by an event of more immediate concern to them. This was the absence—for the first time—of three members of the group who had gone to visit a school. A fourth arrived twenty minutes late. There was great anxiety to know whether they had sent an explanation. When they heard what it was, they felt it was inadequate and the waiting mood of the day before began to turn to depression. One member quoted the remark of a counsellor at the plenary session asking for more criticism: this led to the statement that conference members were kept in the dark. Counsellors and group leaders lived together in the same hotel, whereas conference members were dispersed. Half-mockingly, one member said that the

question was constantly asked: 'What is going on in the Dom Hotel?'² They wondered whether they were being used as guinea-pigs for an experiment? Hence, she added, the obvious depression. I drew a comparison with the feelings of the different groups in the school hierarchy and the problem of communication between them. Hostility was often apparent between such groups—an expression of frustration at not 'being in the know'. There followed more questions about the whereabouts of the absent members, as if the group felt afraid and weakened by their loss.

The atmosphere at the beginning of the seventh session continued to be depressive. There was a long silence broken at last by one of the members who attempted an interpretation of it. My talk of the day before had been ill-timed. The group had ceased to be permissive. I pointed out that the group, having obtained the leadership (formal lesson) it had asked for, now wanted to return to the free methods it had criticized earlier.

The question then arose whether the group had ever really been permissive, since the members had had no choice of leader and had been compelled to accept the group organization of the conference.

For a while the group was able, through this remark, to return to the task. Their situation was comparable to that of a class: children are obliged to attend classes and have no choice of teacher. Yet the discipline, within these limits, is more permissive in some classes than in others.

But the group was still preoccupied with its own problems. Time was short and they had 'got nowhere'. I suggested that the forthcoming dispersal of the group was at the bottom of their depression.

A member introduced a personal problem: he had to make a difficult choice. His family wanted him to leave on Sunday and so miss the last session. This took us on to the frustration that must of necessity accompany the freedom of choice. Is the only way to abolish frustration to suppress freedom?

I questioned whether it would be a good thing to abolish frustration, since acceptance of it is a condition of maturity. Children acquire courage to accept frustration if it is compensated by love. It had been said that love in the family helps the child to accept life in school.

There followed a period of evaluation of the

¹ *The New Era*, Vol. 36, No. 10, December 1955, p. 216.

² Where the Counsellors and Group Leaders were housed—E.D.



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group's work during which several members declared themselves satisfied. Through their identification with children in a learning situation they had delved more deeply into the problem posed. The discussion turned towards the problem of the psychology of learning. Learning at the emotional level is more authentic.

There were two sessions left. The group, pre-occupied with their feelings of depression, began to examine them. They were diagnosed by one member as 'growing pains'. It was then remembered that a similar phenomenon had been mentioned in connection with children passing from one environment to another, when it sometimes took the form of regression. It seemed that the present group was going through a similar experience: the impossibility of pursuing the work because of the imminent necessity of leaving the present environment. In this case, understanding of their own feelings came through the realization of an objective phenomenon, i.e. children's regression. The shuttle movement was from the objective world to the subjective; almost immediately, however, the shuttle went off in the opposite direction, for the group began to consider the question of children's progress at school. It

was agreed that this was not a uniform development.

The group, however, was not united. Some members seemed to take no interest in the discussion: one almost fell asleep. She had previously told me that she would have to leave before the last session and I had asked her to tell the group. She awoke from her sleep to say: 'she was running away from the group to-morrow', which was what she supposed would be *my* interpretation of her absence.

The last session was to be devoted to an evaluation of the work. The depressive mood still prevailed but was partially lifted by the unexpected reappearance of the member who had previously announced that she would have to leave before the last session. They began to wonder why they had never recovered the happy mood of the fourth session. The 'curve', someone said, had gone right down after that. I reminded them that that was the most emotional period of the group's life, when they had all felt united in comforting Mr. X. My explanation of the love that had thus been expressed by the women in the group and the gratitude felt by the man in his distress had made the members

self-conscious, for expressions of love were even more taboo in our society than expressions of aggressiveness. The group attempted to take refuge in intellectual discussions while mourning the loss of the emotional bond. Reconciliation was, to some degree effected and after this the group felt able to evaluate the work done. They had acquired a new method of learning which appeared more authentic than the usual intellectual discussion. They had discovered a great deal about the topic chosen, i.e. the *Rôle of the Group in the Educational Process*. A well-integrated group made learning possible because the members felt support from each other and from the leader. The leader (teacher) was a member of the group but had a special rôle in it. He always imposed some kind of discipline: when 'free' discipline was his choice, it was as difficult to establish as any other. It was an exacting form of discipline for the teacher, because he had to fight his own wish to dominate, with which the class was often in collusion. He had to accept, and to encourage the class to accept, diverging attitudes—including his own—without allowing the group to be destroyed by them. The other danger to be avoided was dependence on a self-appointed leader (the 'naughty' pupil who leads the revolt). In order to learn the necessary control, training courses should include the study of group dynamics, so that future teachers could watch and understand their own reactions to the teaching situation, as well as those of their pupils. The maturity needed for the work depended on a sense of reality which allowed one to bear the frustration inseparable from all human situations.

The end of the last session showed that the members had appreciated the reality situation. Their mood did not return to the euphoria of the fourth session. They expressed satisfaction at the work done but realized their sadness at the unavoidable dispersal of the group. This was compared with the double mood of the adolescent leaving school: regret for the comforts of school life together with pleasure at having acquired the experience necessary to face new situations.

6

THE topic of my group was *The rôle of the group in constructive education*. This gave us the opportunity of treating the problems under the following main headings: the challenge of our

society; the challenge of different groups in our present society; the organization of a group; the opportunities which group life and group work offer; the rôle, the importance of the individual; the problems of group life at different age levels, intellectually and emotionally; the time problem: have we time to wait?

I

The group discussed first the rôle of a 'permissive' leader. Some seemed to look to the leader as they had in earlier days looked to the teacher for help, guidance, instruction. Some felt this attitude to be an infantile one from which it was difficult (although probably desirable) to free oneself. To others, the group leader was the only one of whom the members had some knowledge, however slight. It would therefore be natural to address oneself to the leader, in any case to begin with. To some the group leader represented a 'stand-by', the one who would always be there and who would thus give stability to the group. To one, a metaphor presented itself. He compared the rôle of the leader to the rôle of a differently coloured door in a room, without which your eyes would have no 'resting place'. 'The vase of flowers on the table has been the resting place for me, during the sessions', broke in another member. The experience of one member gave a new illustration to the problem: in a school in Australia no one applied for the job of head during a prolonged vacancy. To solve the problem the teachers divided up the tasks of a head amongst themselves. The staff was excellent and everything seemed to work well, until one day the children complained: they had no precise person to turn to in an hour of need.

But then, what is the job of the leader? In our group nobody wanted a secretary, a chairman or any other officer. One might expect anarchy to be the result, but there was always someone who would ask whether we were losing ourselves in the wilderness. This appeared to be an excellent way of keeping order without being 'clubbed down' by the authority of the person in the Chair. Any member might say if he thought we were going astray, and then the group leader might enter the discussion, to show perhaps that the seemingly straying comment was really pertinent.

From time to time the language of depth psychology seeped into our discussions after conversations with members of other groups.

Were frustration and aggression necessary if a group was to be considered 'sane'? Not in our experience, though, of course, differences of opinion will and should occur. Such differences are at the bottom of any real conversation and in all contacts between individuals. But it is not necessary to have aggressive attitudes or clashes between members of a group, indeed such can easily bring the whole discussion off the track by concentrating the attention on personal matters so that the main problems which the group had planned to treat are lost. Of course there are personal problems to be considered by the group leader as well as by the participants. But if one has only one or two weeks for discussion, one would lose much valuable time, without gaining sufficiently in other ways, if the points of view of depth psychology and personal treatment should be allowed to colour, not to say determine the discussion.

II

I should also like to give some details of the different items related to our main topic.

Under the heading: *The challenge of our society*, we touched such problems as these; the greater closeness between people, living in crowded quarters, the greater closeness and relatedness between nations which bring problems of languages, of bilingualism, of habits, the rôle of traditions, different traditions . . . Under this heading one might also mention the new problems of the housing areas of our days. We were interested to meet the same problems in all parts of the world—the necessity of community centres. But should they be built beforehand, or should they grow into being, as a necessity recognized by the people concerned? The rôle of the schools in such areas was mentioned. The church, if a church had come into being? If the church had come to be of minor importance to people, as some members thought, how should these things be organized?

Some of the group members were afraid that the possibilities, privileges, the rights of the individual might be overlooked and threatened by too great stress on the importance of group life. This gave rise to a long discussion on the individual and the group, and the interaction of the two. Also of the necessity of being left alone.

All these problems were treated in their own right and also in relation to education. This led to the discussion of group life in school. I do not

think that our discussions brought anything new. We talked of common problems which are always interesting to the people who bring them up. One single item cropped up again and again: Have we got time for group activities? Should not we work in a more efficient way, so making more head-way? It is not necessary to give all the counter-remarks based on psychological and pedagogic insight, but the question itself represents one of the most serious difficulties of our day, the demand for efficiency, and for speed on the one hand, and the importance of quiet, of a relaxed attitude. I do not think that the word 'relaxation' covers what I want to say. We badly need an outlook, an attitude, a way of life based on what we call mental hygiene.

If I am to sum up my general reaction to the conference in Utrecht, I should first and foremost want to express my admiration for the courage of planning and carrying out of such a working programme. What a fascinating and inspiring experiment and experience.

For the next conference I would suggest that each counsellor should limit his (or her) programme to one single topic so that the discussions of counsellor and group leaders could concentrate more on the topic in question, so ensuring a more differentiated outlook, more and better references.

Some people have criticized the arrangement of the conference in a town where people were living in different parts of the town. I am sure that this criticism has reached Headquarters. I myself do not subscribe to this point of view, having been to large conferences arranged within limited space and feeling desperate when surrounded by people all the time. At the conferences of the Fellowship where people are free to meet at excursions, in restaurants of their own choice, etc., the atmosphere is more relaxed.

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7

General sense of group.—The group began as a comparatively homogeneous and not highly intellectual one. There was only one man, a student. One member was far more able and intellectually disciplined than the others; she might have tried to lead the group—but as a trained therapist she quickly showed that she was ready to give full play to each member, as well as participating fully. From the first I felt she knew and supported what I was trying to do and my interpretation of my rôle.

The group cohered fairly quickly as a sample social group. No one seemed to wish to take over the leadership. There were no marked hostilities. It was a predominantly British group, and the British, obviously disappointed by this, were quick to welcome contributions from those of other nationalities and ready to put a high value on them. On the fourth day, the entry of two new members shifted the whole emphasis. One, though quiet at first, participated fully at her second session. The generally deepened level of discussion and new interest was clearly welcomed by the therapist who now took interest in the ideas expressed instead of solely watching personal interchanges in the group. The other members talked less and seemed to feel rather out of things, but by the end of the week they seemed to recover. The other new member of the group spoke little but became an intent listener and a warmly involved member.

Everyone contributed to discussions—some at descriptive level only, but when the deeper issues were raised the talk became foggy. The feeling throughout was sincere, the contributions genuine, and there were some first-rate descriptions of work being done, with a right concern for issues.

Group Leader.—I spoke little for the first four meetings until the group had settled down and had accepted my generally non-directive rôle. There was a turning-point in the second session when the group waited for me to take over the Chair and direct, hoping that I would define objective and goal. I declined and after a pause and some hesitancy the group began to feel its way towards defining its own purpose. I may be wrong but I felt that the process was recognized, accepted and understood by about half the group. Nothing was said openly by me or by them.

The disadvantages have been the discursiveness

and some slow starts, but I felt this was the only way to get all the members talking and to set up a cross-current of discussion. The group seems to have felt free, though when, by Wednesday, I began to join in rather more strongly and at length this was obviously welcomed.

I tried to set the tone for free discussion—to indicate troubles (?) and relations (?) in our arguments. I think my chief contribution was made in the first few days in personal talks—during the coffee breaks with individual members, giving reassurance to the more shy and reserved through personal interest and trying to find out the main interests of stronger members and seeing that these were used to enrich the group.

If I could have the time again! I should be rather more directive earlier. If I had the skill, I would have liked to steer the discussion more (to a certain extent this happened anyway). I did not feed the group enough, but they made rich contributions themselves.

Points of strong unity

1. Against the outsider, the American. Strong feeling because he had not wanted to participate in the group.
2. Material feeding for youngest member-student.
3. Strongly developed sense of humour in the group—shared by everyone—gusts of laughter.
4. After plenary—sense of group strengthened—over against large body, counsellors, etc.

Moments of tension

1. At one point in the discussion on religion when it was evident that the member who was a Freudian was deliberately withholding herself from the discussion.
2. On the fifth day, two members showed anxiety about the small degree to which we were 'following through'. The anxiety was challenged and resented by the rest of the group, who were eager to let the discussion grow of itself. This was the view of the more intelligent in the group, but they were not wholly right in my view. I should have been able to reconcile these attitudes more than I did.
3. The moment when they were asked to write accounts of their group work after having expected a morning of discussion. Strong disappointment and hostility to the 'direction' was expressed, towards counsellors and, for the first

time I felt, to me for aiding and abetting. We thrashed it out. I withdrew the request and said, 'Do as you like'—and accounts are steadily coming in now! Resentment at having to do it without time for reflection.

8

THE conference dared to take the step of splitting up the membership into groups, that is to say some 12-14 participants working together on a common theme. Thus we ourselves have experienced the formation of and work in groups, and in our group the theme was *group work*. Although the group participants differed in age, sex, profession and nationality, the group work was nevertheless a success. All concerned were educationists and all were faced with the same question, 'How can I prevent my pupils from getting tired of school, and instead make them eager to go to school?' An elderly gentleman with a lot of experience remarked in one of the last hours: 'I have gained so much from this group work, but I should not talk about that and most certainly not write about that.' It would have hurt him if, by being dissected, his experience should have lost some of its depth. To him we were on the road to fellowship. To talk about the process of development of the group is very difficult. One does not know what may have seemed, or was, important to the one participant on the one hand, to another on the other; one does not know the inter-human relationships, so I must content myself with some generalizations.

In order to work together we had to get to know each other, and so we spent the first few days in talking about our work. In the course of this we touched on the Waldorf schools, Montessori schools and the Jena plan. Many questions were put and active discussions followed. Everyone participated actively, two younger men discussed their problems, and two sisters even managed to speak very freely. In the end we all reached the same conclusions, even as regards the context. In the beginning we believed the time set down for group work to be far too long; half-way through we thought never to have enough time to finish things, and in the end we were glad to be able to finish as we had the feeling that we needed a change.

Our discussions had as central theme, 'How can we bring about an education which makes the

child eager to receive it?' From this main theme we took the points which go into the making of group teaching: (1) The child likes to work, it also likes to work independently; (2) It should not be alone, but should find itself a working partner; (3) The child has a strong impulse to activity which it should not be denied; (4) The child desires to express itself as a person in its work; (5) The child should be ready to follow.

One cannot simply divide a class into different groups, the children have to find themselves. So it *can* happen that children try to form a group at which they prove unsuccessful as they only succeed in influencing each other negatively. Such negative gatherings should not be allowed. Those children whom one could call unruly should be given special guidance. Often they may be spurred on and carried by the more active and the more productive ones, but this depends entirely on the group. It is of further importance in the formation of groups of children that the various age groups should be represented. In education one should be guided by phases: e.g. the 1st-3rd, 4th-6th and 6th-8th school year of children who enter school at the age of six. This has excellent results as far as education, instruction and training are concerned. Thus only can the formation of a true group be guaranteed, and it become a community. If this is possible, then there will be a natural and healthy growth and one can speak of a favourable atmosphere. 'The freedom of the individual finds its limitations in the community.'

Other forms of education should be added to the group education. Standing by itself it does not contain sufficient variety.

When one works in this kind of spirit, punishment and reward take on quite a different aspect. Whilst one must respect every child and take its individuality into account, one must not judge on appearances but look into the reasons motivating his behaviour. In every case punishment and reward should have educational merit.

In educating one should take the whole of Man into account (body, mind and spirit) and this not as a subject, but as a principle.

We further spoke about school and home and the work involved in getting teaching material. This happened under the theme 'Hungry children who are never satisfied.' The teacher and his material play an essential part in feeding them. We were not able to complete this discussion.

9

There were three main topics:

- I. The problem of communication between teachers and parents
- II. The teacher's rôle in relationship to the children and parents
- III. The rôle of the community in strengthening the family ties that are dissolving at present

Under these three main headings a great number of questions were discussed.

I. *Parents and Teachers.*—The necessity of collaboration between parents and teachers who were both dealing with the child was recognized, and yet this had to be set against the fact that some children, particularly older ones, try to keep parents and teacher apart. This phenomenon was explained in terms of the child's being afraid of a bad report, being ashamed of either teacher or parent, being in fact a different person at home and at school and of the possible unconscious desire to keep teacher and parent apart, just as he may wish to keep mother and father apart.

It was stressed that both parents and teachers were concerned with the child's social and emotional development, not merely his scholastic achievements, although an overemphasis on the former might lead to a deterioration of the latter.

There was also a detailed discussion on the tensions that make teacher-parent relationship difficult. It was pointed out that the status of the teacher in many cultures was a rather low one, that the parents are apt to resent suggestions from the young and inexperienced teacher, but it was also stressed that the attitude of parents towards teachers vary, that a teacher of suitable personality can often bring about very good relationships, and yet that co-operation with parents is a difficult task for the teacher, because he has to expect different attitudes in different parents and even varying attitudes in the same ones.

Some attempts at solving the problem of communication were mentioned, e.g. the very successful attempt of the 'Workboat' in Holland to unite teachers and parents in evening classes of a creative kind, e.g. pottery and painting; and the possibility, in some Scottish schools, of parents' seeing their children in class whenever they wished, which led to some anxiety in parents, too. It was also greatly deplored that parents in England, particularly in Grammar Schools, seldom

had an easy way of conveying to the teacher their anxiety and criticism, unless they were invited to do so.

II. *Teacher's Rôle.*—Some people expressed very clearly that they thought that there was an emotional relationship between teacher and child; the dangers of the teacher who wants to take over the rôle of parent was stressed. Others felt that there were no emotional problems in the school situation, particularly where the school system was rather authoritarian. It was, however, agreed that feeling was involved in learning and a discussion about tension and aggressiveness ensued. It was difficult to define our terms; some members talked of these terms as a state of feeling which leads to action, either positive or negative, while others preferred to think of aggression as an urge to act (including to learn), and tension as frustrated action. Similarly aggressiveness was taken by some only as desire to destroy. It was pointed out that these feelings are directed not so much towards the subject matter, but rather towards a person, and the importance of harmony between subject matter, personality of the teacher and methods used was stressed.

As for aggressiveness some people thought that it was always underlying, although not always expressed, while others felt that it did not exist in the classroom. As it happened, a very illustrative example of underlying aggressiveness arose in the group itself; it was therefore possible to explain ambivalence, and this seemed to be accepted by most.

Another important aspect of the learning situation was creativity, used in the widest sense as an active way of learning by some, while others distinguished between creativity in an artistic sense and constructiveness. There was also a discussion on the difficulties of creating a true learning situation when there was an external standard to be reached as, e.g. in a Grammar School. To teach only when the need was apparent, as in a Nursery School, was contrasted with more or less enforced teaching at a Grammar School. It was, however, pointed out that at Grammar School, the subject was in fact often taught in a creative way. The teacher's rôle apart from that of giving instruction was summed up by the young nursery school teacher of the group as 'being a person who loves the children, observes them and tries to understand them, and has a balanced personality.'

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was felt that it was part of the teacher's rôle to help strengthen the ties of family life, but as the discussion went on it came to be seen increasingly that this was the task of the community as a whole. Experiments like the Peckham Community Centre and the Family Service Unit were described and discussed. An account of the communal farms in Israel was given with its tendency to restore family life. Experiments of great industries, e.g. Olivetti in Italy, Philips in Holland and Cadbury in England were discussed. (It was suggested that *The New Era* might give an account of all these experiments.) Although some felt that the help was better given by the school, which had less selfish aims than industry, most people thought that it was better if school was left out. It was felt that the teacher's task was not to educate the home and that, in fact, much of the tension between teachers and parents was due to the latter's resentment of interference.

These topics were not discussed in order, as put down in this account, but points were raised here and there, and there were many less relevant but equally valuable contributions, e.g. on the school system in Burma, and Nursery School training in Denmark, and Teacher Training in England . . .

Evaluation.—I do not know how valuable the actual content of the discussion has been. There were some very interesting contributions and some very constructive ones, but I do not think that those seeking for clarification of ideas got what they wanted—and they said so, too. The descriptions of conditions in various culture patterns were interesting, especially in the way they showed that we were all faced with very much the same problem.

The main value of the group experience lay, I think, in the fact that each member felt his own emotional involvement, although I doubt that this was conscious to all of them. There was also a realization of ambivalence, or, as one member of the group put it in the last discussion, 'of the paradox of life', but again, I feel, the group was not largely conscious of that. Neither was the analogy between the classroom situation and their group experience clear to most of them, although it was openly expressed. (Of course, some members of the group were conscious of all this, but this was so before they joined the group.) I feel, however, that the actual group experience is important and that awareness of some of its implications may occur at a later date.

10

THE preliminary meetings with Counsellors and leaders gave no direct lines for procedure, nor any suggestion of material to be discussed other than that which was in the programme.

I looked forward eagerly to meeting my group and to watching its development. The group included five Dutch, one French, one Scot, one American, one Norwegian, one Sinhalese and three English. Their ages ranged from 21 to 50+ years; their professions included teaching, youth work, students and clerical work.

There was a pleasant verve in the ways in which they introduced themselves to the group, and at least half stated that they had come to learn. It soon became apparent that they hoped to be taught.

They experienced no difficulty in finding subjects, but the ensuing discussion was somewhat superficial—I considered that had I given a strong lead at this time I should have built up too great a reliance on my direction, so I held back.

Most participants were dissatisfied at the discursive nature of the discussion. They did not voice this, but when one member made a strong demand for a logical scheme to work to, they more than acquiesced. He took the lead; they willingly contributed suggestions, which he built up into a logical scheme. At the same time I was aware of side-long glances in my direction. Was I abdicating? Indeed I was, from his idea of leadership. I had faith that the majority would not allow this situation to remain long—that of lecturer-teacher and his class. I thought it best to let them find the way that suited them. They were comfortable—relieved to have the scheme to point the way—but lo and behold, they never again referred to it.

Later, after the plenary session, they recapitulated the ways in which they had proceeded. At this stage they became more self-aware. They expressed more thankfully their personal reactions. This in turn led to the formulation of personal problems which the group took up. The discussion gained in the depth.

We did not reach any original analyses or solution. Nevertheless, the members seemed satisfied that they had gained experience. Several expressed with pleasure that they had learned by making explicit their own ideas, and from the contributions of the others. They enjoyed this

time of sharing—some went on to find indications in this of ways of helping the adolescent.

I was surprised at this satisfaction. There was no very high-level contribution or exchange. It seemed that what they had gained was reassurance against their own apprehensions, and comfort from realizing that difficulties were not theirs alone.

I had been startled at the beginning by how strongly the teachers in the group held to the value of direct instruction as almost the only way to aid learning in school. Yet later even the most rigid appeared to be aware that only a personally held purpose can lead to active understanding.

It was good to watch the growth of mutual confidence in the group. They became able to reveal misgivings, prejudice and strong feeling. There was contradiction and some futile argument—but there was also patience and a desire to help each other.

We did not get very far in furthering our factual knowledge, but I think there was an increase of self-awareness and a strengthening of purpose; and from this, our meetings had been worth while.

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I LED one of the two French-speaking groups. It was made up of five French and three Belgian members, along with people whose maternal tongue was not French—three Dutch, two Italian, one Pole and one English.

This diversity of language, strangely enough, established the solidarity of the group from the very beginning. At the first self-introductory session some members apologized for the comparative faultiness of their French; those whose first language was French spontaneously decided to speak slowly and distinctly, and asked their fellow members to indicate promptly if they experienced any difficulty in understanding. It was further established that, when the Italians or the Dutch found it difficult to express themselves in French, they should speak in their own language, other members offering to translate for them. This mutual good will at the outset so cemented confidence that this permission to speak in their own languages was hardly used at all.

Since one member hoped that some permanent record would remain of our group work, our Dutch friends offered to duplicate daily notes on our meetings, and in return the French mem-

bers drafted, each in turn, an account of the meetings. This was read on the following day but not discussed, any corrections or observations being made individually and outside the group. This procedure had the further advantage of assuring continuity throughout our work.

I have received very few criticisms; one member had hoped that problems would have been dealt with more fundamentally; this was hardly possible, for we had three of the five conference areas to discuss and the climate of a conference is not apt for an exact examination of problems, if only because of the difficulty of having recourse to reference books in case of need. Another member asked that, in future, resolutions should result from the discussions.¹

I personally put forward the following suggestions.

- (a) That the programme should be prepared in the form of a certain number of questions which would be sent out reasonably early to group leaders and even to conference members, so that everyone should arrive at the conference well briefed.
- (b) In one form or another contact should be arranged, after a few days' work, between groups which are studying the same problem.
- (c) The main ideas which have issued from discussion should be put forward, in the form of proposals or of a formulation of principles.

Proposals put forward by our group:

1. All teachers should have sabbatical periods in the course of their careers:
 - (a) one year every six to ten years (for travel, general culture or some other form of work);

¹ This is contrary to N.E.F. practice up to the present.—Ed.

- (b) a fortnight a year during the holidays for refresher courses on aspects of their work;
- (c) monthly meetings in work groups arranged by the Inspectorate.

2. During their training each student should spend at least one week in a New Education class in their own country or abroad.

3. Classes really practising the New Education should be set up, or schools should be especially staffed by teachers all having the same conceptions of the New Education.

4. As a temporary measure in countries which are short of teachers, emergency training should be established and should include a term spent in a New Education School.

Suggestions for the next conference:

1. Place: Scandinavia, e.g. The Spinoza School, Denmark.
2. A daily bulletin in the languages required by members.
3. Simultaneous translation of the main lectures by paid interpreters, or the text of each lecture should be projected on a screen in various languages during its delivery.
4. A common mid-day meal should be provided in one large room, at which conference members could be re-grouped according to (a) country, (b) language, (c) job (head of a school, inspector, teacher in special schools), (d) interest (as work with young mothers), (e) or according to affinity (people who want to be together).
5. The group leader suggested that, after three or four days of collective work such as we had been doing at Utrecht, the groups could divide (if that was wished) into two or more sections at the will of group members, e.g. our group could have been divided into (a) problems of teacher training, (b) problems of adolescence.

FROM EACH MEMBER OF ONE GROUP

12

1. Everyone else seems to be writing so easily and to be full of ideas. I am quite empty of any. But the feeling of unity that we have achieved among ourselves, of an exhilarating sharing of experiences, of fundamental harmony and agreement with a delightful variety of expression, remains as my most vivid memory.

Our meetings have made me want to go and

see the working place of each member of the group, so as to enjoy their company again and see the circumstances of their life and the efforts they are making, each in his or her own sphere, to secure the live teacher we all want and to quicken the creative element in all their students. Our disagreements seem mostly to have been gradually dissipated, as our discussions continued, in the light of a clearer understanding of what the other person meant, and of what the difficulties were

to which they were relating their remarks. We have not discussed techniques directly, or at least have only done so incidentally. Nevertheless, I feel we are each at the point where we can valuably use our own imagination, in sketching practical ways of securing what we want, or in developing our methods in the direction we now all see more clearly. I should really like to meet again (after a rest!) to hear what each member of the group is doing in his or her own institution, and to learn the ways in which he or she, inside it, is hoping to extend new education practices and develop the new techniques. This is not possible here; but it remains in my mind as something that would constitute a splendid fifth Act to our meetings.

2. I have felt a real sense of belongingness and enlargement through membership of the group, even when not participating greatly, and that has meant new insight into group experience. This will influence my use of discussion groups with students—I may even find that it is possible to change the arrangement of chairs and tables to make a closer and more leaderless circle.

One now realized more clearly the truth of certain principles and began to wonder what one can try to do about them, e.g. the need for students to have ample opportunities to do their own learning in the ways we should like them to give children opportunities to learn, so that when they are teaching and fall back, in moments of stress or in less well prepared lessons, on using the methods by which they were taught, one of the ways will be fairly progressive and constructive: they may copy their lecturers as well as their earlier teachers.

I have realized more what we mean when we talk about applying kindergarten principles or methods or techniques at all stages, including the training college.

One could write a great deal more but time is up.

3. (a) I appreciate the immense value of hearing other points of view and gathering information, and of doing this more pleasantly than by *reading*.
- (b) On the other hand, in group discussion one hears points of view *imperfectly* expressed.
- (c) Emotion prompts interjections in the form of strongly held views or of vivid experiences

which may not be in the best interests of the logical development of the subject.

- (d) From what has been tartly called the 'sniffing' period at the outset one proceeds (in a happy group) to warmer personal relationships in which illogicalities and uncongenial ways are tolerated.
- (e) The 'results' cannot be expected '*ambulando*' or even on the last day. They depend on personal subsequent revision of discussion or may come out unconsciously.
- (f) I do not feel I have encountered new ideas so much as seen new aspects of familiar ones.
- (g) I am particularly interested in the need for a fundamental philosophy, possibly independent of *orthodox* Christianity.

4. (a) I am deeply impressed by the few occasions when certain members seemed to give to the group a mutual awareness, which was, for me, perhaps a spiritual experience.
- (b) I think that group discussions on the level we have experienced here have been of deep significance. There seems to have been a 'flow and ebb' when ideas have been exchanged and understood—probably at different levels because of our many different past experiences.
- (c) It has given me personally a desire to go back to my work and to explore much more courageously this way of communion and understanding with students.
- (d) Although many practical possibilities of work in the training of teachers have not been analysed certain individual members have been able (through their sincere and deep felt ideas) to help me to think of the practical application on a much wider basis.
- (e) Some group leadership does seem to be necessary.
- (f) I was also impressed by the loss I personally felt when one member of the group who had so much to contribute had to leave before the end of the course.

5. In the beginning we came very soon on principles, but dropped them off (half-consciously as I get it) because as a group we were not yet up to it, and very much because we were not yet *open* to each other regarding deeper levels in ourselves.

We discussed very freely, interestingly and with true life in it, on a somewhat more superficial level, things that are usually called practical 'or out of every day life'—time and time again pointing to principles but not taking them up really. By and by we learned to know each other, and towards the end, we came on principles. After having found (by living through, not by talking intellectually on it) common ground, we came back to practicalities, but by now these happened to have changed out of theory, or every-day stiffness, *into warm life and even creative mood.*

This is what ought to happen sometimes to 'ordinary teachers' and children alike, and the often despised ordinary teacher may be well able to bring this about: open the door to him and the children.

6. This group experience has been a particularly refreshing one for me as my field of work is far removed from the teacher training problems under discussion. However, it was notable how often that which was said to be of fundamental importance—the enriching of the student with a wide variety of experiences, the problem of releasing and communicating that experience to others and so on—has a direct bearing on my own work. This suggests that we have been discussing much that is wider in implication than we realized as we talked.

The chief impression I have is of the real sense of unity we achieved as a group and the joy, the feeling of being 'stretched' intellectually and emotionally, through such a communion of spirits. The 'opening of doors', about which we talked so often, has certainly happened to me through this group experience.

7. The significant point in this conference is that we actually arrived at a point in group discussion when rationalizing, verbalizing stopped, and in full awareness of what was happening we achieved magical moments when we stopped talking and together penetrated the deeper significance of what was happening 'here and now'.

This was possible because we were subjected to no control, had no set plan, and followed no scheme or leader—yet had, in our group, people able to synthesize apparently opposing viewpoints.

8. When a conference of this size is scattered in different hotels all over the town it requires something to bring individuals together sufficiently frequently to give them a community feeling.

Individuals meeting together in twos and threes and discussing matters of common interest could gain much; likewise listening to evening lectures such as we had, also could bring us something. But if it had not been for the groups of the same people meeting together day after day I doubt if it would have been possible for so much creative thinking to have been done.

Knowing that we had many meetings, and no necessity to stick closely to an agenda, we were able to explore each other's minds and follow interesting side-tracks, and occasionally to reach real heights.

In our own particular group I doubt if we have 'come down to brass tacks', or formulated the way to put our theory into practice, in quite the way that some had hoped we would; but I think most of us feel that we have discussed the fundamental principles, and have had a few moments of real enlightenment, which may help us to go back and put it into practice in whatever way is possible, within the framework of our own educational 'set-up'. The different rôles we each fulfil in those 'set-ups' may cause our findings to mean something different to, and be applied differently by, each individual.

9. (a) I consider a congress like this to be a good base for further individual thinking and an enrichment of one's own conceptions.
- (b) Personally I should prefer discussion more narrowly related to a well-defined syllabus chosen beforehand out of a series of subjects. In that case the composition of discussion groups out of members with a very different background might offer less difficulties—especially at the start—and even bring out aspects and conclusions the more widely founded.
- (c) The evening lectures could be in a stronger relationship to discussion afterwards.

10. (a) The group techniques tried out on this conference have in my experience been of great value. Group thought arising out of a situation which presented challenge and

stimulus to individual thought has reached at times a high (or deep) level. (This provides for many—some?—an unusual opportunity.)

- (b) The balance of time given to group work and the principal lectures has been right. (Another main lecture would have been too much.)
- (c) The music before lectures has been a significant part of the experience and much appreciated.
- (d) I have regretted the lateness of starting almost every function or session. Are the concert artists accustomed to being kept waiting so long to give their performance? In any case it is regrettable to treat them in this way.
- (e) The system of group leaders and counsellors seems to be very successful. This will be finally evident when we see the printed reports on the conference. Will there be such reports?

11. To me the group discussions have been very valuable—I should advocate *right at the beginning* a short introduction about the purpose of group discussion and the technique that will be used to fulfil this purpose.

I liked the plenary session very much and should have liked to have another, because there you get the feel of the *international aspect* of the conference.

Some of the main lecturers did not realize that to many conference members they were not speaking in their mother-tongue. It was difficult for me to *hear* what was said because they spoke quickly and indistinctly.

The most striking point that came up in the discussion was to me that there is no *roof to human*

development and that therefore the task of the teacher never ends, as also learning never ends. *In-service training* of teachers should become a subject of constant study, with schemes set up for all sorts of situations: only by changing the teachers themselves can we change the methods and improve the methods they apply.

Personal:

12. Stimulation from meeting people with more knowledge and experience than I.

Consolidation of my own thought.

Renewed interest in educational literature as result of group discussion and meeting of authors.

Conference

Group discussions excellent.

Plenary session less useful but interesting.

Evening lectures valuable and interesting, but too late. Suggest music at another time for those wishing it. With so many attractions unpunctuality wasted a tremendous amount of time and energy. Suggest earlier information and more strict time-keeping.

13. (a) That others in different fields of education feel the same basic needs, and that the means taken to satisfy them, though varied, have a vein which is usually acceptable to the whole group.

(b) That each member of the group was necessary to the group during the first few days, but that a very attractive and informative member left later without causing a serious gap.

(c) A thankfulness that the training colleges are using for example, the group technique to break down mere academic learning and point the way to the joy of learning.

NUMBERS 13 TO 15: COMMENTS BY GROUP MEMBERS

13

My feelings about the group fall into two marked sections. (1) My feelings about my work with the group, and the pattern the group has formed in its movements. (2) My feelings about the conference *outside* the group. I think it is becoming more and more obvious to

me that I am a 'feeling' person rather than a 'thinking' person, and this must be stated as it is somewhat of a handicap to me when I come to write about my impressions.

The Group

I approached my work with the group eagerly

and with an intense desire to learn more about the dynamics—though I have, of course, taken part in *arranged* group discussion before. I felt that I had never had an opportunity to work with others in actually investigating the changing, living interflow, and patterns made by the impact of personalities and by individual spontaneous thoughts of several people on each other over a period of time. I therefore found myself taking two parts—firstly as one of the components of the group, adding myself to the pattern in moments of unselfconsciousness; and secondly as a mind outside the group, fascinated by watching and feeling the exciting changes in group composition before me, so that I took the trend of thought offered by others for a few moments. I have been reminded of myself as a child, when for a long period (it has never really ended) I was most interested in what happened when things mixed—paint and food, and particularly unknown things—chemical if possible, the nearest thing to hand being the medicine cupboard, where I found carron oil; pink gargle; white pills; black eye-drops, which I hopefully mixed together in a bowl of water. Much the same thing happened in the group, with of course far more effective results, which have varied from intense atmospheres of conflict to moments (far too few) of happy group laughter, and shared moments of fun between oneself and one or two others in what might be, if time were longer, the beginnings of true sympathy and understanding. *Fun* is not superficial, and only comes when one is able to relinquish one's own, sometimes intense, desire to be forceful in words.

Our group has been divided into two sorts of people: those whose end has been to express their own thoughts and to seek like minds with whom to wrangle and struggle in an effort to produce (perhaps?) abstract thought: and those who, like myself, have been more concerned to understand more the way the human mind works rather than what the mind produces. The first group has felt at times impatient and disappointed and even scornful of the second group, while the second group was more inclined to find that all contributions were grist to their mills. I am aware, therefore, that there are some in our group who will leave the conference unsatisfied. I have found that my own approach has been too nebulous and tenuous to express and to sum up. I feel at the moment I need someone to help me

to find words or ways of expressing what has really happened, though I feel that later on in my work this experience will be valuable.

The conference as a whole

This to my mind has been nearly a disaster—almost destructive of fellowship rather than creative of it. We are so scattered that notes must be written. It has been impossible to make arrangements and in large group meetings one finds oneself sitting next to strangers after which one desperately tries to find one's friends and acquaintances. I have found new relationships only with the people with whom I have shared digs and those in my group (but those have never had a chance to develop outside the group, owing to the anxiety to find somewhere to eat!) This I feel I must say, though my impressions may be *quite* wrong.

For the first time I feel that the N.E.F. has fostered a hierarchy and I have sensed a feeling of 'in-groups' within the whole group—those in the 'know' and those quite outside it. Our counsellors have been so removed that they have been referred to as 'the great ones'—one meets them and perhaps smiles a greeting but one has *nothing* to say to them, nor they to us, because we *do not* know each other. The conference abounds with platitudinous remarks and courteous greetings—I find myself saying, 'It is a nice day. Have you enjoyed your group to-day?' *ad nauseum*. How can one be a real person in this set up?

While a real bond has been built between myself (I can only speak for myself) and my leader, I have got to know nothing of the views and personalities of other group leaders whom I did not know before, and very little of what has been happening in other groups. Of those meeting in the other school I know nothing at all. This may be my own fault entirely, but I am basing my remarks on my experience of working in other N.E.F. conferences, when inter-group contacts were so much a part of the whole conference.

Before closing I would like to express my thanks to the Dutch section for the wonderful hospitality they had arranged for us. We have been truly entertained in many ways, and travel has been made so easy for us, but have our numbers been too large?

14

I went to the Utrecht Conference as a delegate of the *Ecole des Parents et des Educateurs*, expecting there to collect information about problems connected with parent education which had been mentioned in the programme. I also hoped to hear a variety of opinions expressed about the relationship between education and mental health—a question which also figured in the agenda of the conference of the World Federation for Mental Health at Berlin and which was of particular interest to me.

I was therefore, at Utrecht, extremely astonished by the absence of any papers read, and by the very restricted number of lectures. On the other hand, I had not had the slightest idea that I should be making an experiment which would allow me to deepen certain of my own notions about education and to discover a method which ought perhaps help to resolve some of the problems involved in the training of workers with children. I was part of a group whose leader was a specialist in the study of group behaviour and in the training of personnel. She led her group according to a precise method with a definite progression. The experience in which I was enabled to share was therefore that of 'Group Dynamics'.

I should like to report here some reflections on this experience, indicating briefly in what way I have been able to adapt the work carried out in Utrecht to my educative and therapeutic activities at home.

First, I must say that it was entirely my own doing that I was astonished by what happened to me at Utrecht, for it had been mentioned in the preliminary papers that, if accepted as a personal experience, this conference might have as one of its essential outcomes the enrichment of the educative work of each one of its participants. But doubtless I paid no attention to this because I was much more interested in the subjects which the programme suggested might be discussed by the groups. I have asked myself whether the programme should not have stated more categorically that the conference technique was to be the application to the conference itself of the methods of the New Education, by making each member participate in a working group. But it may have been feared that, if this had been done, it would have put off those who, coming above all in search of information, would have

been inclined to be sceptical about the value of group discussion. I myself must have been one such, judging by my disappointment during the first few meetings!

I remember very well indeed thinking that I had not come all the way to Utrecht to take part in an unco-ordinated and useless discussion, and I remember a painful impression that I was wasting my time. This state of mind persisted until the moment when I discovered that the real interest of this group work must be sought much more in an exploration of the interactions between members of the group itself than in the content of the discussions. The need to present the programme as it was presented became clear to me when I recognized that because they had chosen a subject to be discussed members were able to begin without too much tension. For each member had, at the outset, the feeling that he did not know quite what he had come to Utrecht to do.

I recognize now, and this seems to me to be worth reflecting upon, that the very meetings which I judged to be unco-ordinated and useless at the outset appeared to me to be truly constructive as soon as ever I began to uncover the mechanism of what was going on in the group. I had the impression of a sort of re-structuring of the manner in which I was viewing the conference as a whole, in which moreover I had begun to take a keen interest.

At the same time I understood that the passivity (or more precisely the attitude which I judged to be passive) in the group leader, which had made me feel particularly hostile towards her, corresponded with a procedure of group leading which was exactly designed to encourage the expressiveness and participation of each member.

I feel intuitively that the principal interest of this experience lay for me in my becoming conscious of the evolution of my own impressions, of my judgments, and of my attitude towards this group work in which I was participating. Since at the outset I was a delegate of the *Ecole des Parents et des Educateurs*, I had come to get information and also perhaps to give some account of the *Ecole's* activities, and I was able to do neither the one nor the other in the way laid down in the classical rules of conferences. Hence my attitude of one who feels he is wasting his time! But I perceived after a few meetings

that I was a member of a group in which I found myself very well off, on condition that I forgot to some extent the rôle that I had assumed. Once this happened my attitude changed completely and I became able to participate in the common work. This work consisted above all in the study of the formation of the group.

It is very difficult to analyse at any depth the mechanism of such an evolution. I am rather tempted to speak of a change of 'social form', the 'inner' becoming 'outer', the 'inner' being represented primitively by the relations within the group, and the 'outer' the content of the discussion.¹

What are the fruits of such an experience ?

I believe that I have acquired a better understanding of the way in which human relationships are established, and of the relationship between these and the attitude of each member. I can perceive now clearly that the latter depends closely on the fact of his belonging to a given group, cultural, economic, political, professional, family and so on. Since this notion is now an accepted one, it may seem banal to express it in this way. Yet it seems to me that it cannot be justly understood except in the course of living through an experience in a situation which allows it to reveal itself. Therefore, what I now know about group dynamics has led me to see in this method the means of setting up such situations. This progress that I have made in understanding the internal relationships within a group has enabled me, more specifically, to understand better the present conception of parent education and to draw from it a certain number of conclusions.

At the family level, the action of the parents on the child is now recognized as being not solely conscious and voluntary. Monsieur Isambert knows very well that it is through the totality of family relationships and through the parents' own attitude, of which they are generally not conscious, that parents exert an influence on the character development of the child. The education of parents should therefore oblige itself to enable them to become conscious of their attitudes and of the way in which their relationships within the family establish themselves.

And it was in this dynamic perspective that the

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teaching given at the *Ecole des Parents et des Educateurs* has been conceived during the last two years. 'It is a continuous dialogue between parents and children that we wish to bring to life during our future courses—an enterprise that is less analytical than dynamic. These are people who have each one their rôle the one with regard to the other, each needing the other in order to realize himself.'²

The terms in which parent education is conceived at the present thus translate the need to bring to light a dialogue and even to use the dramatic form. That is why the experience at Utrecht leads me to think that if it is to be effective such an education should use the principles employed in my group at Utrecht in its method. Courses of lectures will not be able to make their hearers aware of a rôle and of the significance of a dialogue. The parents must be able to 'live out' with the instructor this dialogue or this rôle . . .

15

Notes on one group's activities on the third day

A member continued his report on the co-operation between school and home as seen from his special experimental school in Göttingen. Here he provides an open school door at all times, possibilities of hospitality for all parents, definite consultation-hours for the staff, every week one hour set aside for discussion about individual children, visits to the home, gatherings of classes and parents, lectures for parents, exhibitions, communal activities, the co-operation between school psychologists, workers, staff and parents.

¹ I have used Froebel's terms as being more familiar than the author's, which are 'the foundations' and 'the façade'.—Trs.

² A. Isambert, *L'Ecole des Parents* 1953-54, Vol. 9, 47 rue de Miromesnil, Paris XIIIe.

The discussion which followed showed the need for co-operation, in cases of (1) very difficult children (2) the arrival of hordes of parents seeking to run the school. It was pointed out that broad educational questions should precede talks on method and didactics, and that the parental interest was great during transitional classes: on entry, in the 4th-6th school year when on the threshold of further education, and again in the 8th-9th school year when on the threshold of a career. On the whole the parental interest waned greatly in the middle and upper classes. Instead of offering general hospitality it was seen favourable to have invitations to visit a given class at a definite hour on a definite day, and to have some previous information about the parents.

Experience unfortunately showed only too often that it was very difficult, yes practically impossible, to win over anti-social parents, parents with plenty of problems in their own family, to active co-operation. It would be more fruitful to gain the positively favourable circle of parents into a definite band. One member was asked to speak during the next period of discussion about the seminars for parents in Berlin.

The dangers which could result from attempted co-operation between home and school were

pointed out. In 1918 many a new type of school was born from active parental work. Now in 1956, very few parents remain who will back modern and progressive schools. A wrong conception of parental right will disturb a peaceful and secure way of life, and the working atmosphere in school. Parents gather together in order to be able to visit schools and teachers; after visits false yard-sticks are often applied to their own and to other people's children, and to the teachers; even rude interventions from parents in the rights and work of teachers have been reported. . .

The official parental representatives, in countries where such are statutory, have not always shown fruitful developments. Some parents make no use of their rights, whereas others consider themselves to be the lords of the school. A member widened the ground of debate by the question, 'Why should the open school door be available only to parents?' Does not everybody, for example young married couples, people interested in education from all walks of life, really owe it to themselves as responsible citizens to take an interest in the institution called School?

The second half of the morning was taken up with reports on the situations in Holland, England and Denmark . . .

FROM A GROUP LEADER

16

My method as group leader was to explore the ramifications of the subject of teacher-training as well as to pursue definite topics. The success of such a method seems to me to depend on how far one can work within the full complexity of the group situation and yet reach some kind of creative form of discussion. The problem is for the group member to be able to contribute something *he* feels to be essentially his own—and to share it—and at the same time to feel that he is following a line of argument in a constructive way. By this method, the group felt that they wanted to learn from members of much greater experience and learning; and also to share their own ideas and be able to acknowledge their own value.

This capacity to recognize and become aware of the constructive value of their own ideas seems to constitute a separate operation or stage of development for some people, i.e. though they are capable of 'getting an idea across' to other people,

at the same time they themselves are not wholly aware of the full value of the idea. One member said on Saturday that she had only just reached this stage—yet it had been obvious to the group that she had already made several such contributions.

Something more than an exchange of ideas and experience seems to be necessary if thought is to move along the plane of other men's formulations so as to include one's own and be re-charged through personal memory and passion—and at the same time avoid the morass of free associative thought in which there is too little recognition of what is being associated—a state which I think one member was describing in the phrase, 'sloppy minds'. If discussion is to become really creative it would seem that one has to meet the expectations of different members in a way which allows for their personal statements and yet is also productive of general ideas.

Group expectations

In our group the expectations from the topic

were most various—as various as the experience and professional status of the members, and there were strong temperamental differences through which these were expressed. Some declaimed—some asked questions—some sought tentatively—and so on and so on—and some were silent. As soon as a variety of moods was experienced in the same person, thought in the group flowed more freely and with less reference to the leader. Here this flexibility was not easily reached.

Apart perhaps and not a part

No leader can possibly, out of his own immediate spontaneous response, meet the complexity of such a picture all the time—though his intention may lead him to do so much of the time. He has to use the resources of his own personality and to adopt a technique whereby he can stand back and take note of what is happening—which, it seems to me, is what a teacher does in a classroom, or should do. It is also what a member of a group should do to some extent if, for a time, he takes the lead by making a special contribution. The trouble is that he may instead invest the leader with the judging-controlling part of his mind and indulge therefore in a kind of leadership within the group that is exploiting his own personality without sufficient responsibility for the needs of others.

This bond to part

But group leaders also have needs—and there can be times when they invest too much in the group. It seems to me that groups of adults—highly experienced adults—have this difficulty in sorting out together this very natural human problem of the need to feed and the need to be fed. When this balance is upset, and there is a fear that rivalries within the group are likely to hinder the development of the topic, then I find that as leader I have recourse to several methods:

1. I tend to simplify the issue so that I can manipulate it more or less in my own terms but in direct relationship to the topic.

2. I let the lead go elsewhere for the time being and observe.

3. I take the lead didactically and teach.

There are many other such methods. When I have recourse to these methods—and I think they have their value—then I realize it is much easier to gain a uniform pattern within the group,

and get positive results, but at the risk of losing the differential pattern in all its vitality because the negative is denied. This means that expectation has been satisfied at a level which avoids a possibility of real frustration and disappointment, and this often means that strong demands within the group have been given into too far, or not allowed their full expression.

Before creative discussions can take place some measure of trust and confidence in each other must emerge, but not one that has been prejudged or manipulated to the leader's ends; a confidence rather based upon the knowledge that explosive outbursts will be tolerated and yet controlled, while, at the same time, individual contributions will be incorporated. I noticed that when this happened in our group, discussion moved into a new dimension. It is at this point that I found that process and content were also moving in direct relation to each other—or rather that the relation became more obvious and more fruitful. The group was able to select content so that it was in line with the process going on within the group—though this was, of course, done intuitively. For example, at the time when the struggle just described was at its height in my group and the tensions fairly high, the subject suggested for discussion was freedom and control, though it was later abandoned. I noticed, too, that it was at a point a little later, when the group became aware that it could stand its own dynamism, that a very strong expression of feeling was directed against psycho-analysis and the idea of therapeutic groups. This was especially difficult in my group, because they knew or sensed that I represented a psycho-analytic viewpoint. After we had looked at the criticisms of psycho-analysis on a rational basis and discussed how far it could be called a science, discussion then gathered in strength because it was bringing reason and feeling more closely together. The topic which followed was on the artist-teacher and the place of conflict within artistic creation. It was then that members began to contribute richly from their own philosophies and experiences and memories. It was also at this point that there was a quite voracious demand for books on the subject under discussion and it was agreed to exchange book-lists and information.

It was also at this point that we were able to consider the word 'love', and see that it was not a sentimental mushy idea, nor a hard abstraction, but something closely related to personality in all

its varying needs and satisfactions. One member said that understanding other people did not mean that you had to love them only. 'I want to understand a number of people in the group—but it does not necessarily mean that I like them.' He felt the same, he said, about his classes.

It might seem that because of such discussions as these later ones, we had travelled far from teacher training. But an energy had been liberated which would, I think, make further discussion more productive and more honest. That this stage had been reached also meant that it was possible for the group to meet without its leader. Yet I have felt that in this group, much more direct criticism of the conference and the groups as a whole would have had to be openly expressed before the complexity of the group pattern could fully emerge and the richest contribution of every member find its rightful place. This group also needed more time than usual for the kind of creative discussion which was

emerging to be brought into more direct relation to the topic and the theme.

I would like to leave it an open question as to how far this slowness in development was due to the composition of the group, including myself. No doubt it was a mixture of that and of my own lack of skill in the extremely complicated task I had set myself. Another factor, I think, was the timing of the conference. More time was needed, with space between sessions, for consolidation, assimilation and the process of change, also for rest and relaxation, but not too much, or else argument would lose its bite and discussion might only too easily settle down to platitudes, or abstractions and monologues and anecdotage—not that these are not valuable when well timed. The smooth committee, too, might result, which again has its value when appropriate. But good committee work as the general pattern would not be likely to release the initiative and constructive drive which justifies our claim to be *new* education.

NEWS AND NOTES

INDIAN SECTION

We have been very lucky with regard to the starting of the Indian Section of the New Education Fellowship. We have got eighteen N.E.F. Groups affiliated to our Indian Section from different parts of India. We have also framed a Constitution for the Section which we are sending to International Headquarters.

At present we are busy going through the preliminaries in establishing the Indian Section but, because of the immense enthusiasm and response we have received, we feel that the Section will be able to do a good job. We are sending a delegate to the Unesco Meeting at Delhi, and we are sending a few delegates to the All India Educational Conference which is being held at Jaipur this October. We also propose to hold a Meeting at this Conference expressing the Ideals of the N.E.F. Further, these delegates will also press for a separate Section at the All India Educational Conference where, in succeeding conferences, the delegates from different parts of the country will discuss the experiments carried out under the N.E.F. in various educational fields. The next item is to hold an Audio Visual Seminar in January 1957.

The Office Bearers of the All India Section (N.E.F.) are: *President* Principal M. T. Vyas, *Vice-President* Father Solorgan, *General Secretaries* Dr. Madhuriben Shah and Dr. K. C. Vyas.

K. C. VYAS, *Secretary*

SCOTTISH SECTION

Conference.—The second Annual Conference on 'The Junior Secondary School' was held in St. Andrews from 21st–23rd September, 1956. This was a continuation of the discussions started a year ago in the same place, because then it was felt we had not nearly exhausted all the problems that confront us at present in the Junior Secondary School.

Last year the topics were the Junior Secondary School, the Junior Secondary Pupil, and the Junior Secondary Teacher. This year the headings for the three main lectures were: (1) 'The Learning Job'—What should be taught?; (2) 'The Socializing Job'—The Preparation for Work and for Social Life; and (3) 'The Essential Conditions for the Job'.

Once again our efforts were crowned with success, some 70-80 residents being present for the whole weekend with many day visitors attending perhaps one, two or even three of the lectures. The speakers were all practising headmasters and teachers and were drawn from schools in Aberdeen, Edinburgh, Glasgow and Inveraray—schools which varied very much in size, in type of course provided, and in character. It is hoped that a report of both conferences will be issued some time in the near future.

Personal.—While we in Scotland regret very much the transfer of Dr. William Boyd to the sunnier air of Devon we rejoice that at eighty-two

he is still hale and hearty and we take comfort in the fact that Scotland's loss is England's gain.

Our congratulations to Mr. J. R. Clark, M.A., B.Sc., Ed.B., our active and energetic President, on his promotion to the Directorship of Education for the City of Aberdeen. Aberdeen City has chosen well and her educational system is in the most capable hands.

Also, congratulations to Mr. William Christie, our International Secretary, on his having been chosen to cross the Atlantic on a three months' lecture and study tour in America. He will prove an excellent ambassador of Scottish education.

Branch Work.—All six Branches have got off to a good start in their winter's programme. A survey of their syllabuses shows a wide range of topics and a keen interest in every field of education: a survey of Primary Education, Parent Education, Research Council Work, Juvenile Delinquency, Examinations, Secondary Educa-

tion Problems, T.V. and Learning, Broadcasting and Learning. These are only a few of the topics to be discussed this winter.

Aberdeen started well with a visit from Mr. J. B. Annand from London Headquarters, while *Fife* had an audience of 120 at the inaugural social for Probationers. The influence of Utrecht is also being felt. 'Utrecht and After' and 'Mental Health and the Handicapped Child' are topics listed for *Edinburgh* and *Fife* Branches.

The session's activities will conclude with the Annual General Meeting and Annual Conference to be held in Kirkcaldy in April 1957.

F. E. IRVINE, *Secretary*

[We received too late for publication Professor Codignola's Appreciation of Rita Fasolo and some long and very interesting News and Notes from the French Section. We hope to publish these along with notes from other sections in the January edition.—ED.]

Book Review

Unsettled Children and Their Families: D. H. Stott, M.A., Ph.D. (University of London Press Ltd. 16/-).

Here is a book of peculiarly uneven value; almost every paragraph requires to be read with the mind working like a winnowing machine, sifting the chaff of distorted half-truths from the grain of observations and view-points which are genuinely useful and illuminating.

First, to consider some of the book's more valuable points. Dr. Stott emphatically focuses our attention upon human relationships within the family. He looks behind the label 'broken home' to discover and classify the sorts of family tensions and situations which may lead to the breakdown of the family group and which, even if the family members remain under one roof, are none the less likely to produce unsettled or delinquent children. As he points out, Child Guidance Clinics can deal with only a tiny minority of the children in need of help, and can often not provide either the necessary preventive work or, when the child has reached a desperate state, the immediate casualty treatment. For this reason he urges that the work of the clinics must be supplemented by the work of teachers, health visitors, school welfare officers, club leaders and others who are in a position to make contacts with the child and his family. Much of the book is concerned with a discussion of diagnostic techniques by which those who have no formal training in family counselling or social

work can be aided to understand and help the unsettled child and his family.

One welcomes, too, Dr. Stott's insistence that diagnosis is useful only when used as an 'understanding of what is wrong for the purpose of putting it right'. He has devised a classificatory system, which he calls 'a systematization of experience'; this takes the form of a number of vast charts to guide the observations of the counsellor and to aid him in recognizing where the sources of the trouble are likely to lie and in what areas help is most required.¹ The nature of the charts is indicated by such titles as 'The Child in School', 'Life-History Chart', and 'The Child in the Family', the latter being designed to 'provide the raw material for the diagnosis of the pattern of parent-child relationships'. Many will query the value of these guides and, particularly, of following Dr. Stott in the diagnostic inferences, classificatory groupings and 'syndromes of parent-child relationships' which he derives from them. One agrees, however, that they could be of use in alerting and guiding one's observations and in acting as signposts leading towards increased understanding of the child.

Two of the cases reported show fine and encouraging examples of the ways in which a teacher can help a very disturbed child within the school setting. This is one of the most

interesting parts of the book and it is to be hoped that more teachers will be encouraged to do such work and that more educational psychologists will be prepared to aid and support them along these lines. At the same time it should be pointed out that unobtrusively and without the aid of Dr. Stott's guides, many understanding teachers have been doing just such work for countless years.

The other four cases reported are examples of Dr. Stott's own work, firstly as a consultant to other agencies and secondly as a family counsellor himself. One appreciates his courage in presenting cases in which he made mistakes and attempted to correct them, but nevertheless these examples remain disturbing. It is not within the scope of a review to toothcomb these sections of the book pointing out the ways in which his techniques could bring about suffering and difficulties for the patients, but it is to be hoped that any one intending to adopt them will first discuss these techniques fully with a qualified person with clinical experience.

Dr. Stott (unlike the teachers quoted) appears to be unaware of the significance of his attitudes towards those whom he is aiming to help. Neither (although he comments on its dangers) does he appear to be sufficiently aware of his own underlying hostility to parents (and to professional colleagues) and the ways in which this distorts his understanding and impedes his practical work. The other limitations of his methods seem, fundamentally, to spring from the fact that

¹ Some of these charts have previously been published as the *Bristol Social Adjustment Guide*, University of London Press. The present book is in some respects an extended handbook for the use of these guides.—AUTHOR.

he only half accepts his own premise that 'all basic anxieties in children relate to some threat, real or imagined, to membership of the family group'. In practice Dr. Stott departs from this; throughout the book he fails to take sufficiently into account the power of the imagined (or unconscious) threats. Also, he interprets the threats to membership of the family always as a fear of rejection or separation, he does not consider the strong anxieties which can be aroused when the parent or child is desiring to have a different rôle or a different pattern of relationship within the family group. This leads him, for instance, to search for evidence that the parent has at some time mentioned sending the child to boarding school, when it might be more relevant to understand that the child is feeling threatened and unsettled by the birth of a new baby or, perhaps, by the guilt and fears arising from the child's own phantasies of taking over the rôle of one of his parents and obtaining exclusive possession of the other.

It is probably arising from blind spots such as these that Dr. Stott is driven to inventing some extraordinary theories of his own. When he fails to understand the causes and nature of a child's unsettled condition, he falls back upon stating that the undesirable behaviour is simply the child's 'policy' or is due to a 'strain-illness' or to 'nervous exhaustion' arising from a constitutional weakness. The latter, he suggests, can be treated by 'systematic rest-therapy'. This is also his remedy for mothers who suffer from what other therapists might see as forms of obsessional neurosis or manic over-activity. He ignores the strains of ambivalent conflicts and of guilt feelings.

In the course of advocating his own techniques, Dr. Stott punctuates his book with fervent onslaughts against professional colleagues who use methods other than his own. He has a 'bash' at everyone, from the statistician to the psycho-analyst, from the clinic which doles out medicines or I.Q.'s to the clinic which uses team work and the clinic which indulges in deep therapy, but his pet villain is the educational psychologist. These outbursts are rather fun to read and they may even give a healthy jolt to some, but they are not to be taken too seriously. For, in spite of an occasional disclaimer, it emerges that Dr. Stott is really aiming to convert all professional clinic workers to his own methods, to reconstruct their training courses accordingly, and also to reform many other branches of child and social welfare into closer conformity with his principles.

It will be seen that this is a vastly ambitious book but it is written in a vigorous readable style and is not over-lengthy.

S. Hoxter

A SELECTION FROM BOOKS RECEIVED

Story Books

Nicodemus and his new shoes, *Inez Hogen* (Dent, 5/6): Nicodemus and the Little Black Pig, *Inez Hogen* (Dent, 5/6): Taktuk; an Arctic Boy, *Marjorie Flack and Helen Lomen* (Bodley Head, 7/6): The Edinburgh Lions, *Andrena Oswald* (Dent, 9/6): Argle's Mist, *M. Pardoe* (Routledge, 10/6): Wagons West, *John Craig* (Dent, 9/6): The other side of the Tunnel, *Carol Kendall* (Bodley Head, 9/6): Nikki, *Virginina Graham* (Chatto & Windus, 5/-): Rescue by Broomstick, *Lorna Wood* (Dent, 9/6): Lucinda and the Painted Bell, *Rosalie Fry* (Dent, 9/6): The Little Stranger, *Susan Osborne* (Dent, 10/6): Timothy, Minikin and All, *Mary Hillyard* (Dent, 9/6): The Furry Forest Bears, *Rosemary Graham* (Dent, 9/6).

Books for Children

101 Things for Children to Do, *L. B. and A. C. Horth*, Revised by Mrs. Metcalfe (Batsford, 9/6): New Tales for Old, *Agnes Campbell* (Faber, 10/6): A Doctor Alone, A Biography of Elizabeth Blackwell, *Peggy Chambers* (Bodley Head, 10/6): We Were There, *Rhoda Power* (Allen and Unwin, 10/6): A Story of our Ancestors, *May Edel* (Bodley Head, 12/6): A. V. Roe, *Edward Launchbury*, with Foreword by Neville Duke (Bodley Head, 10/6): Changing the World, *Amabel Williams-Ellis* (Bodley Head, 9/6): Things to do with Trees, *Millicent E. Selsam* (Chatto, 5/-): Things to do with Plants, ditto: Too Small to See, *Marie Neurath* (Max Parrish, 7/6): The Golden Treasury of Natural History, *B. M. Parker* (Publicity Products, 22/6): Our own Homes through the Ages, *Peter Moss* (Harrap, 15/-).

The Bodley Head Career Series, 7/6 each—Latest volumes: Rennie goes Riding, *Monica Edwards*: Shirley: Young Bookseller, *Valerie Baxter*: Judy Bowman Therapist, *Lorna Lewis*: Mary Dunn Career Series (Chatto, 8/6), recent books: Susan's Riding School, *Veronica Heath*: Everyday Life in Old Testament Times, *E. W. Heaton*, Illustrated by *Marjorie Quennell* (Batsford, 15/-).

Educational

The Education of Young Children, *D. E. M. Gardner* (Methuen, 7/6): Stories to Play in the Infant School, *Lilian McCrea* (OUP, 7/6): Purpose

in the Modern School, *J. J. B. Dempster* (Methuen, 7/6): Looking Forward in Education, Ed. *A. V. Judges* (Faber, 10/6): None can be Called Deformed, *Vernon Mallinson* (Heinemann, 12/6): Hearing Defects of Schoolchildren, *Scottish Council for Research in Education* (ULP, 10/6): Pupils' School Records, *Alice S. Walker* (Newnes, for the National Foundation for Educational Research, £1/1/-): List of Researches in Education and Educational Psychology, Supplement 2, *A. M. Blackwell* (Newnes, for the National Foundation for Educational Research, 15/-): From School Board to Local Authority: *Eric Eaglesham* (Routledge, 24/-): The Psychological Basis of Education, *E. A. Peel* (Oliver and Boyd, 20/-).

Unesco

The Pakistani Way of Life, *I. H. Qureshi* (Heinemann, 12/6): Compulsory Education in the Arab States (Unesco, 5/-): The Teaching of Reading and Writing, *William S. Gray* (Unesco and Evans, 18/6): Study Abroad VIII, 1956-1957 (Unesco, 10/6): The Old and the New World, Their Cultural and Moral Relations (Unesco, 21/-).

Readers, etc.

Reading To-day, Vols. 1-4, with Workbooks, *Cedric Austin* (Ginn: Books 6/- each, Workbooks 2/6 each): The Story of Measurement, second series, Books 1-4, *Thyra Smith* (Basil Blackwell, 1/9 each).

General Books

Men of the Counties (Bodley Head, 8/6): Devon by *S. H. Burton*, Durham by *Leonard Cooper*, Derbyshire by *Crichton Porteus*, Sussex by *Philip Rush*: All About Language, *Mario Pei* (Bodley Head, 12/6): Right Word Wrong Word, *D. H. Collins* (Longmans, 10/6): The 19th Century up to 1850, *Arthur B. Allen* (Rockliffe, 18/-)

NOTE

This issue of *The New Era* consists largely in shortened versions of the four main speeches given at the N.E.F. International Conference in Utrecht this summer. The next two or three issues will contain material from some of the conference members, group leaders and counsellors at the conference under the general heading of *Constructive Education and Mental Health in Home, School and Community*.—ED.

THE NEW ERA

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